

him, "Can you tell me the way to heaven?" "Yes, sir," opening the testament, and reading John xiv. 6. "Is there any other way to heaven?" "No; for such as strive to go any other way are compared to thieves and robbers." "Can good works bring us to heaven?" "No;" and he read from Eph. ii. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast." "How did you get to know that blessed truth?" "In my Irish testament, by the blessed Spirit." I had a long conversation with the lad and his father, and praying with them, was going away; they begged me to visit them soon again. I gave some tracts to the little boy, thinking he would make a good use of them.

We give below an interesting specimen of the very ingenious manner in which our readers can turn aside prejudice, and the adroitness which they display in introducing truth, where it would at once be rejected, if presented in the ordinary methods. It is from JOHN MONAGHAN'S letter of the 20th September.

In one of the houses where I called, the woman told me she did not want to hear the scriptures read, for the clergy forbad it. I replied, "If you have any objection to my conversation I will go." "Oh no," said she, "not in the least." I then *talked* to her about the fallen state of man, the dreadful nature and tendency of sin, and the gracious means provided by God for the recovery of his fallen creatures. Having paused a few moments for her opinion, she said, "Well, I believe every word you have spoken." "Well now," said I, "you have heard what I was about to *read*; for this is the sum and substance of the bible." She looked at me sternly, and said, "Sir, I wonder at you, for if the bible was in accordance with what you say, our clergy would never forbid us to hear it." I said to her, if she would hear me read, she could then judge for herself. Having obtained permission, I read portions proving the above doctrines. In our subsequent conversation she said, she never heard a better book in her life; and that from this time forth she would send her son to Mr. O'B's school, in order to obtain a testament, which he might read to her. When I was going away she requested I would call whenever passing that way, or as often as convenient, to read the scriptures to her.

Our indefatigable agent, JOHN TALBOT, in two letters of August 31st, and September 30th, communicates many striking and delightful instances of the progress of truth, and the success of his labours. We can only find space for a few.

When you (Mr. Berry,) come here again, I hope to introduce you to a Roman catholic woman, of as good feeling, and right ideas, as any you could meet. Twelve months ago she knew nothing about religion, except to reckon her beads. Now, it would delight you to see how eagerly she seems to eat every word you speak to her.

I also visit a young man, a Romanist, at B—. He has the scriptures marked from one visit to another. The scripture which first drew his attention was Romans ch. viii. He is now trying to find out every verse in the new testament which proves the necessity of regeneration. When I first became acquainted with him he thought that no man had a right to take on himself to explain the scripture but he that was regularly ordained for that purpose; but now he is beginning to understand what the Saviour meant in John vii. 16, 17.

On the 21st Sept., I called at a school-house. The master is a bigoted Romanist; but not so much so as to prevent his reading, or hearing what I had to say. I always call when going that way. When I went in he was fitting the children for confirmation. I noticed the explanations given of baptism and penance. When he had done, I took the catechism, and showed him where it is said that baptism cleansed from original sin, and makes us Christians and children of God, and that penance secures forgiveness for sins into which we fall after baptism. I showed him that according to this, sin both original and actual, was forgiven without the smallest reference to Jesus Christ. I then opened the Duoy testament, and read Heb. ix. 12; 1 John i. 7; 1 Pet. i. 19; Rev. i. 5. He seemed much astonished, and was with me *next morning*, about five o'clock; and as soon as he got in I heard him, rose and came down, when he asked me the loan of a bible. I kept him till 10 o'clock, proving from scripture that Christ was the way, the truth, and the life. He took the bible, has had it ever since, and is reading it for the people.

## POSTSCRIPT.

The winter will soon set in. We respectfully urge on our friends the remembrance of poor children in our schools, to whom articles of clothing are so acceptable. We also beg our brethren most earnestly to make speedy arrange-

ments for collections. The Treasurer will be in advance on the present quarter £100. We must, therefore, *reduce* our already small operations in Ireland to a scale still smaller, or our friends must endeavour to sustain us more liberally. To those who have acceded to our request, hearty thanks are due; for they have devised liberal things. It is so pleasant a thing to be grateful, that we wish we had simply to ask, have, and return our thanks.

### SUBSCRIPTIONS, &c., RECEIVED SINCE OUR LAST.

	£	s.	d.		£	s.	d.
<b>London—</b>				Kirkland, Miss. ....	0	10	0
Allan, T. Esq. ....	2	2	0	Thomas, Rev. J. ....	0	10	0
Bailey, Mr. W. ....	1	1	0	Turton, Mrs. ....	0	5	0
Benham, Mr. J. ....	1	1	0	Winterbotham, Mr. R. ....	0	10	0
Bligh, Mr. I. S. ....	1	1	0	Winterbotham, Mr. J. ....	0	10	0
Burgess, Mr. ....	0	10	6				
Burls, Mrs. ....	1	1	0				8 6 6
Burls, Mr. J. ....	1	1	0	<b>Edinburgh—</b>			
Cadby, S., Esq. (2 years) ....	2	2	0	Collection, by Mr. McKay .....	5	0	0
Cartwright, Mr. R. ....	1	1	0	<b>Huntingdon—</b>			
Collard, J., Esq. ....	1	1	0	Foster, Mr., by Mr. B. Green. ....	0	10	0
Cooper, Mr. W. ....	1	1	0	<b>Hempstead—</b>			
Danford, Mr. J. ....	1	1	0	Castleden, Mr. J. ....	0	10	0
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Goodings, Mr. ....	1	1	0	Morgan, Mr., by Mr. Jones. ....	1	0	0
Gurney, W. B., Esq. ....	2	2	0	<b>Bristol—</b>			
Gurney, Joseph, Esq. ....	2	2	0	Collection at Broadmead, by			
Gurney, Mr. T. ....	1	1	0	Rev. G. Gould .....	9	5	6
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Low, Mr. J. ....	1	1	0	Secretary—Broadmead .....	5	2	10
Napier, T., Esq. ....	1	1	0	King Street .....	6	8	0
Pewtress, Mr. T. ....	1	1	0	Subscriptions and donations. ....	29	4	6
Poole, M., Esq. ....	1	1	0	Holland, Mrs. (ann.) .....	50	0	0
Saunders, Mr. A. ....	2	2	0				100 0 10
Stock, Mr. R. ....	1	1	0	<b>Horham, Suffolk—</b>			
Tritton, J., Esq. ....	5	5	0	The Church .....	3	0	0
Woolley, Mr. ....	1	1	0	Sullivan, Mary, a servant, for reader,			
				Castle Island .....	0	14	0
<b>Bath—</b>				<b>Northampton—</b>			
Friends .....	0	18	10	Collections .....	11	1	6
Gay, Mrs. ....	0	10	0	Subs. and donations .....	4	13	0
Godwin, Mr. C. ....	0	10	0				15 14 6
Hancock, Mr. ....	0	10	0	<b>St. Alban's—</b>			
Harris, Mrs. ....	0	10	0	Collections .....	7	11	0
Hunt, Mr. W. ....	0	10	0	Subscriptions .....	3	0	0
Mansford, Mr. ....	1	0	0				10 11 0
Moore, Mr. R. ....	0	10	0	<b>Clipstone—</b>			
			4 18 10	Collection .....	3	3	0
<b>Charford—</b>				Brennard, Mrs., pupils .....	0	10	6
Whitchurch, Mr., sen. ....	1	0	0	Eaton, Mr. ....	0	10	0
<b>Tewkesbury—</b>				Weekly subs. ....	0	7	6
Collection at Rev. J. Berge's ....	4	0	0				4 11 0
Ladies' Assoc. by Miss Jones .....	3	15	0	<b>Cork—</b>			
			7 15 0	Endowment, on account .....	18	11	0
<b>Cheltenham—</b>							
A Friend .....	0	10	0				
Beckingsale, Mr. J. ....	0	2	6				
Beckingsale, Mr. T. ....	0	5	0				
Friends at Rev. W. G. Lewis's .....	2	3	0				
Gardner, Mrs. ....	2	0	0				
Jones, Mrs. ....	1	1	0				

\* \* \* Woolwich Subscriptions in September Chronicle should have been entered, not £9 3s. 4d., but £10 11s.



THE

# BAPTIST MAGAZINE.

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DECEMBER, 1844.

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## MEMOIR OF MRS. ROBINSON.

BY HER SON, MR. C. B. ROBINSON

THE late Mrs. Robinson, daughter of Joseph and Grace Wickenden, was born at Lymington, in Hampshire, December the 13th, 1767. Her ancestors were distinguished for their stedfast attachment to the principles of nonconformity, for which indeed they suffered no little persecution. They, and a small but noble band who sympathized with them, were compelled to worship in the recesses of the New Forest, and so inveterate was the hostility of the enemies of vital godliness, that one distinguished member of the family was constrained to conceal himself in a hut, owing the preservation of his life to the compassionate attentions of a gamekeeper, who secretly conveyed to him, from time to time, the necessary supplies.

The parents of Mrs. Robinson were eminently pious, training up their children "in the nurture and admonition of the Lord."

The subject of this memoir (united to Mr. Charles Robinson of Faversham in the year 1793) in early life gave her heart to the Saviour; but, probably ow-

ing to that extraordinary diffidence of herself which marked her whole Christian progress, it was not until the year 1797, that she was baptized, with her beloved husband, by the late Rev. Joseph Horsey, and joined to the church assembling in Meeting House Alley, Portsea. Not long afterwards, however, she removed to London, and was united to the Carter Lane Church, then under the pastorate of Dr. Rippon, to whom she was greatly attached, and with whom she was ever on terms of the strictest friendship. Some years subsequently the providence of God directed her steps to Brentford, whence, after a residence of twenty-one years, she removed to Leicester, where she spent the last twelve years of her life.

Through a course singularly chequered, having often to drink of the bitter waters of affliction, she maintained a firm and unshaken confidence in the divine faithfulness and care. Marking the hand of her heavenly Father in all events, whether adverse or prosperous, she had on every side her "stones of memorial."

Like Job, she had often to say, "The Lord gave and the Lord hath taken away: blessed be the name of the Lord." And she rejoiced, too, in being able, from time to time, to erect her Ebenezer, saying, "Hitherto hath the Lord helped me."

Mrs. Robinson was most eminently a woman of prayer; indeed, devotion seemed the element in which she lived, and moved, and had her being. Her stated seasons of retirement were sacredly observed, and in numberless instances have her family noticed her returning from intercourse with heaven with eyes suffused with tears, most evidently marking the intensity of those feelings which had been awakened whilst wrestling with God in the determined spirit of one of old, who said, "I will not let thee go except thou bless me." Her views of the exceeding sinfulness of sin, and of her own infinite unworthiness, were so strong that she hesitated to take the consolations afforded by the great doctrines of grace, and hence sometimes "walked in darkness, and had no light;" but in the severest exercises of her mind, she repaired to the "fountain set open for sin and for uncleanness," breathing the sentiment of the poet:—

"I can but perish if I go;  
I am resolved to try;  
For if I stay away I know  
I must for ever die."

She cultivated most diligently the means of grace. The sabbath was ever a much loved day, anticipated with the liveliest feelings of pleasure, entered upon in the spirit of prayer, and spent in "fellowship with the Father, and with his Son Jesus Christ." Her family were always conducted early to the house of God; their youthful minds were trained to reverence the place where "His honour dwelleth," whilst numberless were the petitions offered that they might be dwellers in that house for

ever. She was accustomed, in going to the sanctuary, to repeat the 122nd Psalm, "How did my heart rejoice to hear," &c., marking, with peculiar emphasis, the 2nd and 6th verses.

With feelings of intense interest she listened to the message of mercy, delighting in the more simple, practical, and spiritual exhibitions of divine truth. The prayer-meeting and weekly lecture, when circumstances permitted, ever found her present, for it was in waiting upon God in all his appointed ways, that she found her spiritual strength renewed. The bible was a highly valued treasure: therein did she "meditate day and night." With God's ancient servant she could say, "Thy words were found and I did eat them, and thy word was unto me the joy and rejoicing of mine heart." How admirably she sustained the various relations of life is known to all who had access to her.

As the tender and affectionate wife, "the heart of her husband did safely trust in her." "She did him good and not evil, all the days of his life."

As a parent she evinced the most earnest solicitude for the best interests of her children, who now "arise up and call her blessed." In early life she was accustomed to take them each alone to her room, and there instil into their minds those spiritual instructions which were best adapted to their various capacities, in a manner so engaging and gentle as to make the exercise rather pleasing than irksome. As they grew up into life her counsels and prayers followed them, securing an amount of benefit which eternity alone can disclose.

As a friend, Mrs. Robinson's judicious advice was most earnestly sought and highly estimated, both by the aged and the young. "She opened her mouth with wisdom, and in her tongue was the law of kindness." Following habitually the things that made for peace, she was every where known as the



peace-maker. Possessed of a noble self-sacrificing disposition, she sought not her own, but others' good. In whatever society she mingled, she had the happy but rare art of leading the conversation into a religious channel, and indeed considered all visits worse than profitless if spiritual converse was excluded.

For years the anticipation of the article of death had oppressed her mind, but as she drew near her journey's end this fear was mercifully removed.

The nature of the attacks to which she was subject for the last three or four years, admonished "to set her house in order," and this was so effectually done that the dying bed had not to be disturbed by a single incomplete arrangement.

Her end was eminently peaceful. Confined to her bed only four days, and perfectly exempted from pain, she was enabled to comfort those around her, whilst a deep and holy tranquillity pervaded the hallowed chamber. When informed of her imminent danger, and the near approach of death, she exclaimed, with deep serenity,—

"Other refuge have I none,—  
Hangs my helpless soul on thee!  
Leave, ah! leave me not alone!  
Still support and comfort me!

All my trust on thee is stayed,  
All my help from thee I bring;  
Cover my defenceless head,  
With the shadow of thy wing,"

and soon after "fell asleep in Jesus."

Gathered as a shock of corn fully ripe into the heavenly garner, her memory will ever be fragrant to a devotedly attached family, and to a large circle of endeared friends.

Mrs. Robinson's death took place August the 13th, 1844, in the seventy-seventh year of her age. Her pastor, the Rev. J. P. Mursell, improved the solemn event in a most suitable and impressive manner from Phil. i. 21, "For to me to live is Christ, and to die is gain."

The sainted subject of this brief memoir "being dead yet speaketh." May all who read this sketch of departed worth follow her as she followed Christ; magnifying that sovereign distinguishing love which made her to differ. None could be more ready than herself to exclaim, in utter self-renunciation and adoring gratitude, "It is by the grace of God I am what I am."

*Leicester, Sept. 19, 1844.*

## THE SPECIAL DUTY OF FEMALES TO PROMOTE THE ADVANCEMENT OF MESSIAH'S REIGN.

AMONG the varied representations of the inspired volume, the woman sustains a prominence not to be easily overlooked. In Eden we behold her primeval innocence; but presently we see her without the garden in a wilderness of sorrows and of deaths, developing the curse entailed by her curiosity and selfishness. If, then, the woman is the medium by which sin has entered into this world, shall it be considered too

much to call upon the woman to employ those talents with which she is endowed to the advancement of that kingdom, which is to give "peace on earth," and "good will towards men," and whose blessings are commensurate with the extent of the curse?

It would seem almost an insult to tell a lady, possessed not merely of beauty and accomplishments, but of rank, and intelligence, and extensive information,

that, but for the prevalence of the religion of Jesus Christ, she would, in all probability, have been as the servile, slave-like inhabitant of the forest wigwam ; or as the babe-destroying mother of far distant islands ; or, at the best, as the fair and jewelled, but listless captive of an eastern prison, treated by her haughty lord as a being destitute of a soul.

However repulsive these remarks may be to the pride and the finer feelings of the female sex, yet they are incontrovertible truth. Surely, then, she owes to the Author of Christianity a debt which she can never repay, and of which the devotedness of her whole life is too little to express her acknowledgment. If she be a Christian in heart, if she feel the preciousness of salvation, she will confess, that even had no additional temporal blessings been bestowed upon her, the spiritual treasures of which the religion of the blessed Redeemer has put her in possession, are such as to call forth a sensitiveness which shall induce her to consecrate all her energies to the service of that Saviour who has redeemed her from sin and degradation, even at the cost of his blood. This is a consideration which should be cherished by the female sex in particular. They having found the blessings of Christ's salvation, are, by the hallowing influence of the gospel, raised from the lowest debasement to their rightful privileges in the present life ; therefore a still deeper devotedness to the cause of Immanuel may justly be expected of them than of the other sex. We will not ask whether it is in reality so, nor inquire whether British Christian females of the nineteenth century feel their unspeakable privilege and duty concentrating by making his glory the object of their lives ; no, we appeal to the frivolous pursuits, the wasted time, to the various forms of busy idleness, dress, useless accomplishments, gaiety, the selfish enjoyment of

domestic comfort, and, in a few instances, to the pursuit of literature for an answer to the solemn question, " Lovest thou me ? " Is it not lamentably painful to observe, that even those who are Christians indeed, feel too little the ties which bind them to the service of their Redeemer, and which should excite to personal and united effort to promote the diffusion of the gospel, beyond the precincts of their own family. That a mother, who enjoys the love of Christ shed abroad in her heart " by the Holy Ghost," should neglect speaking of that love to her children, is surely impossible ; but are there not cogent reasons to fear that many Christian mothers go no farther ? The blessed gospel inculcates diffidence, and the avoiding publicity and ostentation, by the woman in all her solicitude to do good, but an extensive sphere presents itself, in which she may be extensively useful in perfect accordance with her tender and sensitive character. The calls of the times are continually and loudly reiterating, " Come over and help us." British heathens densely occupy our rural and our manufacturing districts, whose language is, " No man careth for us." Ireland is imploring assistance, that she may be delivered from the delusive superstitions of Roman catholicism, whilst the sable children of Adam are petitioning that the bread of eternal life may be sent them, that they may eat thereof, and live. In this noble work of sending the heralds of salvation, not only through the length and breadth of our own highly favoured land, but also to those of a sister island, and to such as are afar off, together with visiting the poor and the sick, the widow and the fatherless, interesting facilities for activity are presented to the pious female ; and whilst it is incumbent on every Christian woman rightly to discharge the various domestic duties which lie within that sacred sphere, in which



she ought to seek to glorify her Redeemer by a life and conversation becoming his gospel, yet there are few females, perhaps there are none, who should confine their exertions to their own domain. Few, indeed, are those who have not a trifle to spare towards helping forward the dissemination of the gospel, compared to those who are ignorant of its light and life giving truths. "For the whole world lieth in the wicked one." In the majority of instances where a narrow income is pleaded as an excuse for withholding the solicited assistance, it is owing to a disinclination to part with a small donation, rather than to the misfortune of the person who pleads that her resources are thus limited. That much might be accomplished by the respectable and wealthy females of our congregations and churches is too evident to be denied. Let the mansion of a friend whose rank and fortune warrant you to expect success, speak. Let the brilliancy of the drawing-room testify. Let the frequent visits to the emporiums of fashion, the piece of elaborate fancy-work of materials the most costly, and which is to form a piece of nearly useless furniture, declare. We would not wish to be understood as saying, the elegancies and refined accomplishments of life are sinful; but undoubtedly they are so whenever they interfere with duties which involve the interests of the Redeemer's work in the diffusion of the gospel.

Christian females, you owe to the gospel of Jesus Christ all that you hold valuable in time; your high station in society, your intellectual improvement, and the interesting situation you sustain in the domestic circle of equality, and tenderness, and respect. Sisters in Christ! you who are united to the Saviour by a living faith, which appropriates the Redeemer as your present and eternal portion, be entreated to give your time and your influence to the delightful effort of accelerating the

millennial day. This important work is entrusted to the church of Christ, and females constitute the majority of his church, therefore the greater is your responsibility as a part of that instrumentality which he condescends to employ for the ushering in of that delightful period when the kingdoms of this earth shall have become the kingdoms of God and of Christ; when all nations shall be blessed in the Saviour, and all people shall call him blessed; and "his enemies shall lick the dust." But before this glorious consummation, Christian females must step forward to assist in this all-honouring enterprise of saving souls from death. Shall we remind you of the awful rumbling of that ponderous car whose wheels are yearly bathed in the blood of idolaters? Need we tell you of the deluded mother, or the still more terrified babe for whom the wide opening jaws of the shark or the crocodile are waiting, or must we lead you to the banks of the Ganges, whose destroying waters are ready to receive the aged parent from the hand of the son who ought to be the solace of her decaying system, as an incentive to enter upon the service of him who has said, "Ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's?" Rather take your stand at Calvary, and whilst in the agony and bloody sweat, you learn the "exceeding sinfulness of sin," and read upon the cross the heart-subduing sentence indelibly written in characters of blood, that "God is love," may you individually and unitedly respond, "We are not our own," therefore we will go into his vineyard, "while it is called to-day."

What happiness is there on earth comparable to that of assisting the progress of a work which is to issue in so glorious a consummation! Let the thought stimulate you to untiring activity in the holy cause of your Redeemer,

and to respond with prayerful exertion to the genuine sentiment of every Christian heart,—

“We long to see thy churches full,  
That all the chosen race,  
May with one voice, and heart, and soul,  
Sing thy redeeming grace.”

To hasten on this delightful day, two things are to be regarded, namely, the means and the end. God commands, “Go up to the mountain and bring

wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.” He says also, “I will yet for this be inquired of by the house of Israel to do it for them.” Let prayer—agonizing, believing prayer—be joined to self-denying and untiring perseverance, and the end will prove the faithfulness of his word.

*Heckington.*

## EFFECTS OF THE DISSOLUTION OF THE UNION OF CHURCH AND STATE IN THE UNITED STATES OF AMERICA.

BY THE REV. ROBERT BAIRD, D.D.

In his elaborate work entitled “Religion in the United States of America,” of which some further account will be found in a subsequent page, Dr. Baird, an esteemed minister of the American presbyterian church, treats expressly of this subject. Many of our readers will be gratified by the perusal of his remarks respecting it, which we therefore re-publish at full length; prefacing them with an abridgment of his narrative of the manner in which the dissolution of the union was effected. It may be proper to premise, also, that in Rhode Island, and one or two other colonies, no such union had ever been formed.

MANY persons in Europe seem to be under the impression that the union of church and state was annihilated at the revolution, or, at all events, ceased upon the organization of the state governments being completed. This, however, was not so in all cases. The connexion between the civil power, and all the states in which episcopacy had been established in the colonial period, was dissolved very soon after the revolution by acts of their respective legislatures. But the congregational church in New England continued to be united with the state, and to be supported by it long after the revolution. Indeed, it was not until 1833 that the last tie that bound the church to the state in Massachusetts was severed.

A very general impression prevails in England, and perhaps elsewhere, that the entire separation of church and state

in America was the work of Mr. Jefferson the third president of the United States, who took a distinguished part in the struggle, and who, upon being charged with drawing up the Declaration of Independence, executed the task so much to the satisfaction of his fellow-citizens. Now, none of Mr. Jefferson’s admirers will consider it slanderous to assert that he was a very bitter enemy to Christianity, and we may even assume that he wished to see not only the episcopal church separated from the state in Virginia, but the utter overthrow of every thing in the shape of a church throughout the country. Still, it was not Jefferson that induced the state of Virginia to pass the act of separation. That must be ascribed to the petitions and other efforts of the presbyterians and baptists.

No sooner was war declared than the synod of New York and Philadelphia,



the highest ecclesiastical body among the presbyterians of America at that time, addressed to their churches a very judicious and patriotic letter, which, while it displayed a firm spirit of loyalty towards the government of England, evidently and naturally sympathized with the contest then begun—a contest which it was thought could not be abandoned without the sacrifice of their dearest rights. Few persons supposed at the time that the struggle was to end in a separation from the mother country. But when, in the following year, the congress issued its declaration of independence, the whole face of matters was changed, and ministers of the gospel had to make their election,—whether they would recognize and obey the act of the congress, or still adhere to the sovereignty of the mother country. Then it was that the first body of clergy of any denomination in America that openly recognized that act, and thereby identified themselves with the cause of freedom and independence, was the comparatively numerous and very influential presbyterians of Hanover in Virginia. At its first meeting after the appearance of the declaration, that body addressed the Virginia house of assembly in a memorial, recommending the separation of church and state, and the leaving of the support of the gospel to the voluntary efforts of its friends.

Besides this petition from the presbytery of Hanover, there were others from the baptists and quakers. The baptists had suffered more than any other class of dissenters, and the remembrance of their wrongs, now that their day of power had come, stimulated them to an uninterrupted opposition of seven and twenty years to the established church. Indeed, they now took the lead in opposing its claims. In 1775, they presented to the general assembly an address, composed by members who had spontaneously convened, in which

they petitioned, “that they might be allowed to worship God in their own way, without interruption; to maintain their own minister, separate from others; and to be married, buried, &c., without paying the clergy of other denominations.” To this the assembly returned a complimentary answer, and an order was made that the sectarian clergy should have the privilege of performing divine service to their respective adherents in the army, equally with the regular chaplains of the established church.

The above memorials from the presbyterians, and petitions from the baptists, quakers, and others opposed to the established church, were met by counter-memorials from the episcopalians and methodists, appealing on behalf of the establishment to the principles of justice, wisdom, and policy.

The memorials led to a long and earnest discussion. The church had for her champions Messrs. Pendleton and R. C. Nicolas, and for her great opponent Mr. Jefferson, who speaks of the contest as the severest in which he was ever engaged. After discussing the subject for nearly two months, the assembly repealed all the colonial laws attaching criminality to the profession of any particular religious opinions, requiring attendance at the parish churches, and forbidding attendance elsewhere, with the penalties attached thereto. Dissenters were to be exempted in future from compulsory contributions in support of the episcopal church. The clergy, however, were to have their stipends continued until the first day in the ensuing year, and had all arrears secured to them. The churches, chapels and glebes, books, plate, &c., belonging to the episcopal church, were to remain in its possession. This law was passed on the 5th of December, 1776.

After the declaration of independence, measures to the same effect were very

promptly taken in Maryland. On the 3rd of November, 1776, the legislature of that state put forth a declaration of rights, similar to that made by Virginia in the early part of that same year, and embodying principles directly subversive of the union of church and state. The episcopal church, nevertheless, was secured in the possession of the glebes and all other church property, and it was decided that the stipends of all the incumbents who should remain at their posts should be paid up to the first day of the month in which said declaration was made.

The union of church and state was dissolved in like manner, by acts of their respective legislatures, in New York, South Carolina, and all the other colonies in which the protestant episcopal church was predominant.

It was not until about forty years subsequent to the separation of church and state in Virginia, that the example was followed by Connecticut. It will be recollected that in the latter state the established church was the congregational. In 1816, shortly after the close of the last war between the United States and Great Britain, all parties that differed from it—episcopalians, baptists, methodists, universalists, &c., combined to effect its overthrow. These various parties having succeeded in gaining a majority in the legislature, proceeded to abolish the legal assessment for the parish churches, and by a new law left it optional to the rate-payers to support either the parish church, or any other, as each thought fit. The same system was adopted by New Hampshire and Maine. Vermont, I believe, has at all times had essentially the voluntary scheme; that is, the people of each township have supported such churches within their respective boundaries, and in such a measure as they have thought proper. Of all the states in which there had ever been any connexion between

the church and the civil power, Massachusetts was the last to come under the operation of the voluntary principle. The fathers of that colony, in the indulgence of their theocratic principles and ideas, had ever prided themselves in the union made by the vine of the Lord's planting and the state. They had with great satisfaction reposed under the shadow of both, and discoursed of the happy fruits of such an union. Cotton Mather, for example, in a style peculiarly his own, talks not only of the advantage, but of the honour, likewise, of a religious establishment. "Ministers of the gospel," says he, "would have a poor time of it, if they must rely on a *free contribution of the people* for their maintenance." And again:—"The laws of the province (of Massachusetts) having had the royal approbation to ratify them, they are the king's laws. By these laws it is enacted that there shall be a public worship of God in every plantation; that the person elected by the majority of the inhabitants to be so, shall be looked upon as the minister of the place; and that the salary for him, which they shall agree upon, shall be levied by a rate upon all the inhabitants. In consequence of this, the minister thus chosen by the people, is (not only Christ's, but also) in reality, *the king's minister*; and the salary raised for him, is raised *in the king's name*, and is the king's allowance unto him."

Before the revolution took place, the episcopalians had been relieved, by a special act of the legislature, from contributing to the support of the parish churches, and their congregations had been erected into incorporated societies, or poll-parishes; that is, parishes comprising only individuals, and not marked by geographical limits. But though the constitution of 1780, which maintained the old assessment for religious worship, allowed every person to appropriate his taxes to whatever society he pleased, it



was still held by the courts of that state, until the year 1811, that a member of a territorial parish (which is a corporation) could not divert the taxes imposed on him for the support of religious worship to the maintenance of a teacher of an unincorporated society. By the statute of 1811, amended in 1823, a duly attested certificate of membership in any other religious society, whether incorporated or not, sufficed to relieve the holder of it from all taxes for the support of the parish church; but it was still the law and practice of Massachusetts to regard all persons, in any town or parish, who belonged to no religious society whatever, as regular members of the parish or congregational church, and taxable for the support of its clergy.

I have elsewhere spoken of the accumulated evils which grew out of the connexion between the church and the state in Massachusetts. Those evils became so great that the friends of evangelical religion, in other words, of the orthodox faith of every name, resolved to unite in urging an amendment of the constitution of the state, by which some better results might be obtained. Their efforts were crowned with success. The amendment having been voted by the legislature in three successive sessions, 1831—1833, became part of the organic law of the state, and the union of church and state was brought to a close.

It will readily be believed that the union of church and state, in any country where it has once subsisted, cannot be dissolved without some attendant inconvenience. If such has been the nature of the connexion that the church has been wholly dependent on the state for its support, for the keeping of its places of worship in repair, the maintenance of its pastors, and the incidental expences of public worship, very serious

embarrassments must inevitably attend a sudden dissolution of such a union. Such was unquestionably the case in some of the states of America. In others, again, in which the connexion had been one of no long duration, had never been very close, and had not been carried out to a great extent, that result was attended with little and not very lasting evil.

Nowhere were the ill consequences of the disestablishment of the church felt more seriously than in Virginia, and this may be ascribed to several causes. The worthless character of many of the clergymen sent over from England, had bred in many places, from the very first, great indifference to the church and its services. The people had become tired of compulsory payments for the support of a form of worship which they had ceased to love or respect. Thus many became indifferent to religious worship of every kind, and others went off to the "dissenters"—the presbyterians, baptists, &c., when there were churches of these denominations in their neighbourhoods. However deplorable it might be that the venerable edifices in which their fathers had worshipped, should be almost deserted from such a cause, it was nevertheless inevitable. Not that this representation applies to every parish; in many cases the faithful and consistent lives of the pastors kept their flocks, under God, in a state of prosperity.

In the second place, a large majority, some say rather more than two-thirds of the episcopal clergy in Virginia, were opposed to the revolution, and most of these returned to England. Nor are they to be blamed without mercy for so doing. Many of them, it must be remembered, were Englishmen by birth, and England was the land of all their early associations. They had never suffered oppression, but had ever been of the party in favour with the monarch. Thus nothing could be more natural than that even good men among them

should be *tories*. Others there were, doubtless, who saw that the independence of the country would be likely so to alter the state of things as to make it impossible for them to continue their delinquencies with the impunity which they had enjoyed when responsible only to a bishop 3000 miles off. But this loyalty to the British crown was not likely to find much forbearance among a people, so many of whom were republican in sentiment, and hostile for the time, to the mother country; and the episcopal church could not fail to suffer from the sympathy shown by many of its clergy for those who were considered the country's enemies. This was, no doubt, counteracted so far by there being in the minority of the clergy such staunch republicans and avowed partizans of the colonies as the Rev. Dr. Madison, afterwards bishop of the state, Drs. Griffith and Bracken, Messrs. Buchanan, Jarratt, Davies, and others; while as regards the laity, no man in all the colonies entered more warmly into the revolution than did the episcopalians of Virginia.

In the third place, Virginia was the immediate theatre of no small part of the war, and was repeatedly overrun by the armies of both sides. Now, without attributing too much to wantonness, though much, no doubt, was owing to that, it may readily be supposed that the episcopal churches, the best in the colony, would be sure to be used as barracks, store houses, hospitals, &c., thus losing at once their sacred character, and suffering much in their furnishings. Partly, indeed, from accident, partly, it is believed, from design, not a few were destroyed by fire and other causes.

In the fourth place, so engrossed were all men's minds with the war, that the time was very unfavourable for doing good. Many of the ministers who remained in the province found great

difficulty in collecting the people together, or obtaining for themselves the means of subsistence. Some betook themselves to teaching schools, but even to that the times were unfavourable. Many mere boys shouldered the musket and went to the war, returning no more to their homes until hostilities had ceased, if death did not prevent them from returning at all.

Bearing these things in mind, the state of the episcopal churches in Virginia may be supposed to have been deplorable enough on the return of peace, and that they little needed the aggravation of being thrown for their support entirely upon their own members, when these were impoverished by the length of the war, and rendered by it incapable of doing much for the church, however much disposed to make sacrifices in her cause. But an extract from the distinguished author to whom I have so often had occasion to refer, will give a clearer idea of the state of things than I can:—

“On the 19th of April, 1783, precisely eight years after the first effusion of blood at Lexington, peace was proclaimed to the American army by order of the commander in chief. Time was now afforded to men to direct their attention to the permanent establishment of such institutions, civil and religious, as might comport with their desires or views of duty. Much was to be done; and rejoicing with thankfulness as now we may, in the present prosperity of the church in Virginia, it is well to look back on its condition as it emerged from the revolution, and by a contemplation of the difficulties which stood in the way of its resuscitation be moved to the exercise of gratitude. When the colonies first resorted to arms, Virginia in her sixty-one counties contained ninety-five parishes, 164 churches and chapels, and ninety-one clergymen. When the contest was over, she came out of the war with a



large number of her churches destroyed or injured irreparably, with twenty-three of her ninety-five parishes extinct or forsaken, and of the remaining seventy-two, thirty-four were destitute of ministerial services; whilst of her ninety-one clergymen twenty-eight only remained, who had lived through the storm, and these, with eight others who came into the state soon after the struggle terminated, supplied thirty-six of the parishes. Of these twenty-eight, fifteen only had been enabled to continue in the churches which they supplied prior to the commencement of hostilities; and thirteen had been driven from their cures by violence or want, to seek safety or comfort in some one of the many vacant parishes, where they might hope to find, for a time at least, exemption from the extremity of suffering.”\*

This is a dark enough picture, but it must be borne in mind that the evils it represents were almost wholly owing to the revolutionary war and its consequences, and could not have been much alleviated had the church establishment, instead of being arrested in 1776, been continued until 1783. But in the gloomy years that followed the revolution, the episcopal church continued prostrate, and felt the loss of her establishment most severely. Then did it seem as if nothing short of her utter ruin would satisfy the resentment of her enemies. She had, indeed, in the day of her power, been exclusive, domineering, and persecuting; her own sins had brought upon her this severe visitation. From her case, as well as from all past experience, persecuting churches should learn that a church that oppresses will one day be herself oppressed, and most likely by those on whose neck she had placed her foot.

But let us turn to a brighter page. “The Lord after he hath afflicted de-

lighteth to heal.” So it was with the episcopal church in Virginia. He had some good thing in reserve for her, and had been preparing her for it by the discipline of his rod. She gradually emerged from her difficulties. Her people learned by degrees to trust in themselves, or rather in God, and began to look to their own exertions rather than to a tobacco tax for the support of their churches and pastors. Faithful ministers multiplied; an excellent bishop was elected and consecrated; benevolent societies began to spring up; a theological school was planted within her borders, where many youths of talent and piety have been trained under excellent professors to preach the unsearchable riches of Christ. And although the ministers and parishes are not now so numerous as we have stated them to have been at the commencement of the war of the revolution, yet their number is considerable and constantly increasing. There are seventy-five ministers, and there must be above eighty churches. But above all, I do not think it possible to find a body of ministers of equal number, in any denomination, who in point of theological education, prudent zeal, simple and effective eloquence, general usefulness, and the esteem in which they are held by the people, can be regarded as superior to the episcopal clergy of the present day in Virginia. What a change! How wonderfully has all been overruled by God for good! Instead of perpetual wrangling with their parishioners and the law officers about the taxes on tobacco levied for their support, as was formerly the case, they are supported in a way hereafter to be detailed; I do not say extravagantly or abundantly, but in general comfortably, by the contributions of their congregations. And instead of being disliked, to use no harsher term, I have reason to believe that they are universally respected, and even beloved, by the members of other churches.

\* Dr. Hawks' "History of the Episcopal Church in Virginia," pp. 163, 164.

In Maryland as well as Virginia, though in a much less degree, the dissolution of the union of church and state produced serious embarrassment and long-continued difficulty. In none of the colonies had the established clergy received such an ample maintenance as in Maryland. Their stipends were in many cases most liberal and ample for those days, so that to throw them at once on the voluntary support of their parishioners was a hazardous step, and for the time led to many cases of hardship. When the revolution broke out there were twenty parishes on the eastern shore of the province, and twenty-four on the western: in all forty-four. Each of these had an incumbent, "though not always of the purest character," and at the close of the war in 1783, there were about eighteen or twenty remaining. But if this diminution were owing at all to the dissolution of the union of church and state, it was so in but a small degree. The fact is, that about two-thirds of the established clergy were opposed to the war from its commencement, and refused to take the oath of allegiance to the new government, so that the greater part of them left the country. On the return of peace the episcopal church gradually recovered from its depression, and ever since it has made pretty steady progress and been decidedly prosperous. The late Dr. Clagget was appointed its first bishop in 1792, its convention was organized, and canons established, by which proper discipline was secured. The clergy were for long less numerous than before the revolution; not, however, for want of the means of supporting them, but for want of suitable men. Some ministers did, indeed, leave their parishes, and the state itself, just after the war of the revolution, and even so late as 1822, for want of support; but this was either before the churches had been sufficiently trained to the work of

raising a maintenance for their ministers, or it arose from the churches being really too weak for the burden. Maryland had fifty episcopal clergymen in 1827; this number had risen to seventy-two in 1838, and a considerable proportion of the churches were still without ministers. At no period of its establishment by the state was the episcopal church of Maryland so prosperous as for some years back. Not that in all cases the clergy are supported as they ought to be, or as they were during the union of church and state; but in point of talents and sound learning, combined with piety and other ministerial gifts, they are immeasurably superior to their predecessors before the revolution.

In North and South Carolina, and in New York, though the disestablishment of the episcopal churches produced, as in other cases, a kind of syncope for the time,—from this they ere long recovered, and their prosperity is now incomparably greater than it ever was when they were supported by the state. That in the state of New York may be said to have entered on its present career of extraordinary prosperity, with the election and consecration of the late Dr. John Henry Hobart, as bishop of the diocese, previous to which its churches and ministers were few in number compared with the present time. Seldom has a church owed more to the energy and perseverance of one man.

But in no part of the United States was the proposal to disestablish the church received with more serious apprehension than in New England. The language in which the celebrated Dr. Dwight, president of Yale college, and author of a very valuable system of theology, as well as other distinguished men of that state, deprecated the measure, is still extant in pamphlets and in journals, and these have often been quoted in England by the friends, in opposition to the opponents of the



church establishment there. But it ought to be known that not a single survivor at this day, of all who once wrote against the separation of church and state in Connecticut, has not long since seen that he was mistaken, and has not now found to be a blessing what he once regarded as a calamity, and had not Dr. Dwight died just as the change came into operation, no doubt, he too would have changed his opinion. Twenty-five years have now elapsed since that time, and although I have been much in Connecticut during the last fifteen years, know many of the clergy, and have conversed much with them on the subject, out of the 200 or 300 once established ministers of that state, I am not aware of there being more than one congregational minister in the state who would like to see the union of church and state restored in it. Indeed, the exception referred to is probably the only one in the United States, among the protestant ministers at least. Any others are most likely foreigners, who have not yet entered largely into the spirit of our institutions and our people. On no one point, I am confident, are the evangelical clergy of the United States, of all churches, more fully agreed than in holding that a union of church and state would prove one of the greatest calamities that could be inflicted on us, whatever it might prove in other countries. This is the very language I have heard a thousand times

from our best and ablest men in speaking on the subject.

In Massachusetts, which was the last of the states to abolish the union of church and civil power, the change was adopted from a conviction of the evils, on the one side, resulting from the union in that state, and of the advantages, on the other side, that accrued more and more from its dissolution—a conviction that led all the evangelical denominations to combine for its overthrow. In fine, after ten years experience of the change, I apprehend not a single person of influence in all their ranks will be found to regret it.

And now, throughout the whole of the United States, truth stands on its own immutable vantage ground. So far as the civil power is concerned, there is not the slightest interference with the rights of conscience, or with the religious worship of any one. Religious liberty, fettered by no state enactment, is as perfect as it can be. Nor is any sect or denomination of Christians favoured more than another. All depend, under God, for their support on the willing hearts and active hands of their friends, whilst the civil government, relieved from the ten thousand difficulties and embarrassments which a union of church and state would involve, has only to mete out justice with even scales to all the citizens, whatever may be their religious opinions and preferences.

## NOTES OF A TOUR.

### NO. II.

THE first observation that forced itself on my attention was the decrease of dissenting churches not in number, but in prosperity. My second observation was this:—*The claims on the property of*

*the church are increasing, but the means of meeting them are daily diminishing.* Of old the claims on the churches were confined to the minister's income, the necessary expenses of worship, and a

very partial support of the poor. The advance of society demanding a superior ministry, superior chapels, and more generous contributions to the enlarged number of the poor, the established claims are much heavier. Then there are the peculiar and numerous demands of modern times. For our own neighbourhood we must provide city missionaries, and itinerant labourers. For our land we must sustain the home mission and our colleges. For the world we must provide missionaries and bibles. For these several objects collections never cease. And in the midst of all, chapel cases swarm a perpetual plague of stinging flies, that die not even in the winter. Instead of lamenting the variety of these claims, we should only mourn the necessity that originates them, and rejoice that after a sleep of centuries the church is at last awake to the wants of the world.

But as claims increase, means are diminishing. This appears traceable to two causes chiefly. First, *trade is becoming daily less lucrative*. The increasing numbers engaged in every branch of commerce and manufacture, create a keen competition; and the children must struggle to live where the fathers gained a fortune. A gentleman well acquainted with the affairs of the mass of tradesmen in a large city, informed the writer that seventy-five out of every hundred must close, if pressed by their creditors. The second and more important cause appears to be, *the style of living amongst the better class of dissenters*. I was much struck with the difference in this respect between pious episcopalians and our own people. When true religion possesses a family in the establishment, it immediately modifies externals. There will be seen a plainness in furniture and dress, and an absence of etiquette which indicates a nonconformity in spirit to the world. But amongst the richer dissenters, re-

ligion is thought compatible with splendour of furniture, extravagance in dress, and the hypocrisy of fashionable mode. Go to an evening party and observe that young lady. Her father is a deacon, a ruler in Christ's church. She has herself lately made a profession, and declared herself dead to the world. But look at that costly frock, which might serve for a milliner's pattern; see those blazing jewels, that expensive watch, and chain, and seals; nay, see the cross attached to the necklace. Her young friend by her side, who makes no profession, is not half so gorgeously decorated. But the young lady is only in keeping with her mamma, whose cap is a flower-garden, and whose hands are sparkling with rings. Now take a survey of the room. Those hangings are rich and beautiful. The large lustre reflects all your figure. The carpet, the sofas, the ottomans are all in perfect keeping. A train of servants are in attendance, and your refreshment is served in the best style.

Call upon the owner and head of all this the next morning for a subscription. You are received in a snug breakfast parlour, or in a well stored library, or perhaps in the dining-room, where you see on the carved sideboard a respectable show of plate. You state your business, which does not exactly come within the range of his settled guinea contributions. You are told at once *he cannot afford it*. If he is a gentleman, he will treat you with courtesy; but if not, the rudeness of his refusal will be more painful than the disappointment as to the money. Nor can he afford it. He is living up already to his income, and if he is to continue present appearances, he must contract rather than enlarge his charities. Ought these things to be? Ought members of churches who profess to be dead to the world, to run a race with it in its selfish extravagancies? Ought the mem-



bers of Christ to be identical in externals with the members of Belial? Ought property to be thus lavished, which we have consecrated with ourselves to God? Especially at such a time when the lower of the middle classes are gradually sinking into the poor; when error is revived and spreading like a winter torrent; when missionary stations are opening all round the earth, and all people are crying, Come over and help us? ought we, at such a time, to impoverish ourselves by spending our possessions on the fashion of this world that passeth away?

This evil, a style of living beyond their means, is not peculiar to the higher ranks; it descends to the lowest classes. Wherever I went in the town, or the country farm house, I found a miserable aping after gentility both in

appearance and manners. The simplicity of piety, the plainness of spirituality is lost. And so the cause of God languishes, and the silver and the gold are his no more.

I have touched on the subject merely as it bears on the claims of the church; but it struck me forcibly as one great cause of the alienation of the rising families from the worship of their fathers. Taught to be worldly and gay, amongst such must they seek their associations. Taught to prize pomp and style at home, they must obtain it in the house of prayer. Hence the church is their proper sphere, and the irreligious their chosen companions. To dissent and its noble struggle for the improvement of the world, they are lost for ever.

A TRAVELLER.

## THE PRAYER-MEETING ROOM.

THE dusky cobwebs from the ceiling fall,  
While cheerless figures mark the humid wall;  
And where the curtain hung, and early flower  
Blushed like a maiden in its secret bower,  
Huge bales of merchandize in gloomy piles,  
Darken the chamber, which the dust defiles.

Yet 'tis the room wherein we met to pray,—  
Released from labour at the close of day;  
And here we knelt, and here the frequent song  
Would oft our meeting through the night prolong.  
Like children gathered to one common home,  
How knit together did our hearts become!  
One common joy attached us to the place,  
Warmed every heart and brightened every face.  
Where sordid labour toils in silence now,—  
The young disciple breathed his early vow;  
With generous love the elders heard him speak,—  
Charmed with his confidence, themselves but weak.  
They knew, alas, his ardour would decay,  
(For hourly trials steal the strength away),  
Yet did they fondly hope that he would prove  
Firm in his faith and constant in his love.

Where are they wandering now, that zealous band?  
Tracing the pathless deep or weary land;  
The scattered flock have gone their several ways,  
Far from the peaceful haunts of happier days.

The arduous task assigned them to fulfil,  
Midst daily tears and prayers, some labour still;  
Temptations dog them, and they oft complain,  
But turn not to the world for joy again:  
And heavenly glory shining on their tears,  
Relieves their toil and dissipates their fears.

Dear honoured friends, oh, more than kindred dear,  
How is my ancient love rekindled here!  
In all the walks of men are none so true,  
So meek, so pure, so generous as you:  
He at whose feet the trembling seraphs bow,  
Will one day own you his,—I own you now;  
And may my portion be, 'tis all my prayer,  
Your present cross and future crown to share.

Oft as the wonted hour of prayer comes round,  
Which made this humble chamber hallowed ground,

Amidst the crowd or on the lonely sea,  
How many sigh deserted room for thee!  
How many long to pass that bolted door,  
And ask of heaven if but one visit more!

Not all that band, alas, are steadfast found,—  
Not all that living band are heavenward bound,—  
To some that name is unfamiliar grown,  
Which once they gloried in with joys unknown.  
Is Christ derided? or his chosen few?  
They blush to think they once confessed him, too;  
That blessed book in former times a prize,  
Costlier than jewels to their glistening eyes,  
(Their meals it graced, it made their labours light,  
Beguiled their daily path, and cheered the night),  
Now in some nook retired, 'mid worn out things,  
O'er which the welcome darkness spreads its wings,  
Sought only in the hour of sudden fear,  
When sickness comes, or death itself is near;  
It lies forgotten as a childish song,  
Too long remembered, and beloved too long.

And yet perchance when evening lights again  
Her tranquil glories o'er the restless main,  
A thought will come, slow rising from the wave,  
Like friend or sister from an early grave,  
And chide the present and recall the past,  
And ask where all this guilt will end at last?

Where will it end at last, dear erring friends?  
In the same thrall where all rebellion ends;  
Tears, bitter tears, and thoughts of darkest hue,—  
This is the future lot that waits on you:  
Oh, happy if it come ere life shall close,  
To break your dream of sin, your cursed repose;  
Oh, happy if it fill you here below,  
With startling fear and agony of woe;  
That so, renewing penitence and shame,  
Again you learn to love the Saviour's name;  
And kneeling at his cross with many a tear,  
Renew the joy you once experienced here.

W. T.

## THE PRAISE OF AUTUMN.

BY THE REV. BENJAMIN COOMBS.

Let others all the charms recount  
Of nature's vernal queen;  
Her carpet, soiled by winter's frost,  
Restored to velvet green;  
Whilst in her meads beside their dams,  
Disporting lambs are seen.

And trees put on their richest dress,  
Erewhile so brown and bare,  
As though to grace in fitting style,  
With apple-bloom and pear,  
Her concert sweet and strong perfumed  
By minstrels of the air.

Or else in fervid hues depict,  
The summer's bright array,  
Its gorgeous canopy of clouds  
That thrones the king of day,  
Pavilioned in his orient court,  
Where 'gins his daily sway;

And flowers and fruits confess his reign,  
With roseate blush of joy;  
And husbandmen in cheerful toil,  
The sunny hours employ,—  
Thrust in the sickle, drive a field  
The wain ere storms annoy.

But I prefer autumnal tints,  
Less dazzling though they be;  
The softened light, the leaf that falls  
So noiseless from the tree:—  
"The sear and yellow leaf," suggest  
Sage thoughts, though sad to me.

No spring-tide hopes are here inspired,  
So often that deceive;  
Nor summer's glare for drought parched lips  
Doth bright illusions weave—  
Mirage cool streams on glowing sands,  
That travellers thirsty leave.

Here life I'm taught to view aright—  
Its evanescent glow;  
Since nature's fairest scene thus fades,  
(A type of all below);  
Undue attachment now is chill'd  
To what is tainted so.

And thus the more estranged from earth,  
The more is heaven endeared;  
Whilst all is vain and withering found  
Which verdant once appeared;  
For fadeless joys at God's right hand,  
The weaned heart is reared.

Newnham, October, 1844.



## REVIEWS.

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*The Sacraments.* <sup>31</sup> *An Inquiry into the Nature of the Symbolic Institutions of the Christian Religion, usually called the Sacraments.* By ROBERT HALLEY, D.D. Part I. *Baptism.* 8vo. pp. 620. Price 14s. (Continued from page 569.)

IF, once again, we direct the attention of our friends to this performance, all will excuse it, we trust, and some will be gratified. It would scarcely be deemed respectful to Dr. Halley, were we to pass over unnoticed that elaborate portion of his work which relates to the mode in which the ordinance of baptism should be administered. To this inquiry he has devoted a lecture of one hundred and forty-nine pages, with an appendix of forty-nine pages; and though of course it is impossible for us to follow him step by step, or even to glance at some of the arguments adduced incidentally, it seems to be due both to him and to our readers, before we conclude our observations on his volume, to give some general idea of the views he maintains in reference to the second great question between us and our congregational brethren,—the question, What baptism really is.

In doing this we have, as on a former occasion, to express our hearty concurrence in many truths which he advances. In respect to some of them our only surprise is, that he should have thought that they have any bearing on the controversy between him and his baptist brethren. Had he introduced them as concessions on his part, we should have been pleased; but when he insists upon them as facts of which we need to be reminded, our pleasure is mingled with astonishment. That the legislation of Christ is in matters of religion the only legislation possessing any authority, is a position which we can assure him is often laid down in the sermons we deliver on baptizing occasions. That if immersion be rightly observed by those who believe it to be the will of Christ, yet that to those to whom it appears to have no such authority it is “deprived of all its value,” is one of our common places when conversing with candidates for the rite.

That in baptism<sup>a</sup> “there is nothing moral, nothing holy, nothing religious, nothing of the least worth, except conscientious obedience to Christ,” is a truth which we firmly hold; not even wavering when we see at the font a lovely infant, unable to render conscientious obedience; even then, sternly adhering to the principle, we believe that in the ceremony performed there is “nothing moral, nothing holy, nothing religious, nothing of the least worth.” When we are censured by respected brethren for withholding from our infants advantages which they confer on theirs, we may avail ourselves hereafter of Dr. Halley’s good-humoured but spirited requisition; not indeed “Good baptist,” but “Good” pædobaptist, “be not so severe on an erring brother; than conscientious obedience to the sacramental command of Christ, what else there is sacred, what else important, what else valuable, I wish you would tell me.” As to the questioners to whom he refers when he says, “This is our answer to those who say to us, Why do you not, for the sake of union, cease from your sprinkling, and submit to immersion, to which you acknowledge you have no conscientious objection?”—we grant him our license, find them where he may, to deal with them according to his own discretion, assuring him that they shall receive no protection from us. We hope that he will never submit to immersion till he is convinced that in doing so he is acting in obedience to the authority of Christ; and glad shall we be to learn that from this day forward he requires a profession of submission to the same authority from every one whom he consents to immerse or sprinkle.

As a prudent man, Dr. Halley, in entering the lists, demands fair treatment, and as an honest man he is ready to give it. His candour and frankness deserve respect, and compel us to give more attention than we should otherwise yield to his arguments on points respecting which we really differ. Nothing can be more just than the following sentence:—

"The baptists have, I think, good right and sound reason in demanding that every controvertist say without evasion what βαπτίζω is, and what it is not, lest they be left to fight with a shade; and if their opponent, thus exposed in open field, be defeated, in exposing his true colours, they ought not to exult over him, but to acknowledge that he fell fairly and honourably fighting."—Page 342.

The incongruous statements that have been published on this subject during the last twenty years can scarcely have failed to excite the attention of all who have even a slight acquaintance with dissenting periodical literature. It has seemed as though a handsome premium had been offered for the reward of any ingenious writer who could place the practice of infant sprinkling on a new basis. Discoveries have been announced in rapid succession, which certainly have startled, if they have not affrighted us. One bold man came forth assuring all Christendom that modern immersion was *not* Christian baptism; declaring "that immersing, dipping, or plunging one another is not baptism at all, and that those who have not received this sacrament by pouring or aspersion, are yet unbaptized." This was turning the tables upon us completely; and the duty of the baptists to be sprinkled became the most popular novelty of the season. An enraptured critic ascribed forthwith to the author, "a patience of research, an acuteness of observation, and a copiousness and variety of evidence, which have seldom been equalled, and, perhaps, never surpassed." Dr. Halley has, however, too much learning and good sense to countenance such vagaries; as might be expected, therefore, he adverts neither to Mr. Thorn nor to his theory.

An importation from America followed, in which president Beecher, being a discoverer himself, called public attention away from the recently obtained patent, and announced that "the word βαπτίζω, as a religious term, means neither dip nor sprinkle, immerse nor pour—nor any other external action in applying a fluid to the body, or the body to a fluid—nor any action which is limited to one mode of performance. But that as a religious term it means at all times to purify or cleanse—words of a meaning so general as not to be confined to any mode, or agent, or means, or object, whether material or spiritual,

but to leave the widest scope for the question as to the mode—so that in this usage it is in every respect a perfect synonyme of the word καθαρίζω," to cleanse or purify. Again our congregational friends delighted. Purify! became the watch word; to baptize is neither more nor less than to purify! Dr. Beecher was now the man whom the independents delighted to honour. But Dr. Halley assigns six reasons why he cannot concur in the translation, made in conformity with this theory: "Go forth, and make disciples of all nations, purifying them for the Father, and the Son, and the Holy Ghost." The following is an abstract.

"1st. Although I place little dependence upon a traditive sense of scripture, yet if uniformity of ancient interpretation is anywhere to be found, it is in referring to these words of our Lord as an authority for baptism by water. . . .

"2nd. If there be nothing in the context to induce us to assign a figurative, rather than a literal sense to a word, we are bound to prefer its literal signification. To baptize, although used sometimes figuratively in reference to the mind, unless there be some reason to the contrary, ought to be understood, like every other word, in its ordinary acceptance. . . .

"3rd. Without at present considering what has been said by some writers, who have contended that the word baptize in the New Testament means, to purify; even admitting their opinion to be correct, it does not seem probable that the apostles at this time were so familiar with the reference of the word to the purification of the mind, as on hearing it without explanation, to understand it in that sense. . . .

"4th. To purify into the name of a person is an unusual and unauthorized sense of the words, and therefore inadmissible, if the usual and authorized sense is not excluded by the context. . . .

"5th. The command, to purify all nations, interpreted in accordance with the general style of holy scriptures, must be understood ceremonially. . . .

"6th. The objection to the common interpretation, as it is often propounded, is the supposed incongruity between the general commission, Disciple all nations, and the mention of a specific precept, when the converts were to be taught to observe all things whatsoever Christ commanded. But this supposed incongruity is in accordance with the common phraseology of the New Testament, and therefore becomes an argument in favour of the literal interpretation. —*Pp.* 78—81.



Much was said some time ago about a *sacred* meaning for the word, and its *religious* use, as distinct from its use in profane authors. To this hypothesis Dr. Halley adverts also, in order to discard it.

"I feel also bound to admit that some writers on our side of the question have asserted too much, when they have said that no fair inference can be deduced from the citations of the classics, on account of the discordant idioms and fashions of classical and Jewish Greek. I cannot conceive how the Greek Testament is to be translated, if its words are not to be understood in their classical import—unless there are reasons to believe that a new signification has been adopted. That new senses abound, I readily admit. When a Jew speaks Greek, although I do not expect to hear the mellifluous language of Xenophon, or of Plato, yet, unless I have some intimation of barbarism, I must look to Greek authorities for my interpretation. Paul might have been thought a barbarian on Mars' hill, a setter forth of strange gods to those who listened to a strange dialect, but all who would translate him must first resort to the Greek lexicon, and afterwards go the round of the Hellenistic idioms and the oriental barbarisms. As we assert that the verb in question is found in the New Testament, varying from its classical signification; our baptist friends, stoutly denying it, require from us, very reasonably, I think, to produce the evidence of our assertion. Whether I fail or succeed, I would rather fail than evade so reasonable a demand."—*Pp.* 342, 343.

With regard to the primary and classical sense of the word by which the ordinance is designated in the New Testament, Dr. Halley approximates to our views more nearly than many of his brethren, though he does not accord with us fully. The following is his language:—

"As βαπτίζω is formed from βάπτω, some grammarians have made it a frequentative, to baptize often; others a causative, to make some one baptize; others a diminutive, to baptize a little; others an intensive, to baptize very much. For any of these senses, I have never seen satisfactory evidence adduced. The following particulars I just observe in passing; but I must leave the illustration, so far as it has any bearing upon the subject, to an appendix. In their usage, βαπτίζω occurs very seldom in the earlier writers,—more frequently in the later,—with whom it seems sometimes to

occupy the place of the βάπτω of the older books.

"In the general sense, βάπτω seems more nearly to resemble our word to dip, or put into a liquid; βαπτίζω to make to be in the liquid in any way. We dip our hands (βάπτω); but sink a ship (βαπτίζω). Although the later writers occasionally use βαπτίζω in the former sense, as in the instance cited by Gale from Plutarch, yet, I think, the distinction is generally observed. Βάπτω has peculiar secondary senses, as to dye, to colour, to stain as with blood, to smear, to temper metals, to glaze pottery; βαπτίζω is exclusively used in the New Testament, in reference to the religious baptisms of both Jews and Christians; although a pagan, when speaking of this religious rite, uses the verb βάπτω. Indeed, the verb never occurs in the New Testament, except in connexion with a religious rite, or else in a figurative sense."—*Pp.* 345, 346.

After some further observations he proceeds thus:—

"We believe that βαπτίζω is to make one thing to be in another by dipping, by immersing, by burying, by covering, by superfusion, or by whatever mode effected, provided it be in immediate contact. A body placed in a tomb, a man shut in a house, is not strictly baptized, but a body put in the surrounding earth of a grave, or a man covered with the ruins of a house, is baptized. As the action of the verb refers, in almost all instances, to liquids, although not of necessity, for it may apply to solids of a soft and permeable nature; it may simplify the matter to say, that baptists explain the word as uniformly meaning to put the thing baptized into the liquid: we contend that it means to make the thing baptized be in the liquid, however it be done. To put a thing into water is, as they say, to baptize it; this, as we say, is the truth, but not the whole truth; for to put the water over the thing is also to baptize it. With them nothing is baptized unless it be dipped into the liquid; with us every thing is baptized which is covered with the liquid. With them, to baptize designates the mode in which the object is accomplished: with us it designates no mode at all, but only the accomplishment of the object. With them, to baptize is to dip, and nothing else; with us it is not to dip, nor yet to overwhelm, nor yet to pour, but it has a more general signification, which has no reference to mode; and it may be effected by dipping, or by overwhelming, or by pouring, or by any other mode in which the baptized thing becomes in the baptizing substance. The earth was as truly baptized by the flood, as a stone is

baptized when thrown into water; with this difference, the earth was baptized by water, the stone is baptized into water."—*Pp.* 347, 348.

For the ensuing illustrations and proofs we must refer to the volume itself. In an article of this kind, we cannot be expected either to cite them or to examine them in detail. It may suffice to say, respecting his argument from the classics, that he appears to us to require from language more than language can yield; that by adopting the same process he might prove from English literature every thing respecting the words *dip* and *immerse* that he proves from Greek literature respecting βαπτίζω, and that his strongest points seem to us to be satisfactorily disposed of by Dr. Carson. We deeply regret that he was not able to obtain a copy of Dr. Carson's treatise before he composed his lectures. The honourable manner in which he has surrendered some positions, in deference to the arguments of our deceased friend, as recorded in the appendix, induces a belief that if the whole volume had been seen and considered while the lectures were unwritten, the opinions of the lecturer on some other points would have been materially modified. There is so much candour and openness to conviction about Dr. Halley, that we cannot repress the now fruitless wish that a friendly intercourse had subsisted between him and Dr. Carson, which would have afforded opportunity for mutual explanations, and which might in various ways have subserved the interests of truth.

Leaving the investigation of the meaning of the word as used by classical writers, with some apparent distrust of his own success, he proceeds to what he deems his strongest entrenchments.

"Let us now, on leaving the Lyceum and the academy, to consult the sacred oracles of Mount Zion, carry with us one remark,—that if this theory of baptism be wholly subverted on farther examination, it will not bring down in its fall the reasoning from the New Testament. That reasoning may lose some illustration, but it stands upon a distinct and independent foundation. Our case is, that in the New Testament, the words baptize and baptism occur in appropriation to religious rites, in which there was no immersion, either in the strict sense of dipping, or in the loose sense of covering, at least in the emblematical and visible acts."—*Page* 365.

In this part of his discussion he maintains that in the administration of the ordinance sometimes there was immersion, sometimes there was none; sometimes the immersion might have been partial, sometimes complete. Here he adduces several cases of baptism which have often been brought forward to show that immersion was difficult or unlikely, and with discussions respecting which all who are versed in the controversy must have met. The chief stress is laid, however, on the baptism into Moses in the cloud and in the sea, and the baptism of the pentecost. "To these texts," he says, "I appeal; and through the rest of the lecture, in attempting to show that some passages may be best explained, and some pressing difficulties may be avoided, by supposing the word baptism did not imply immersion in designating the religious rite, I must be understood as continually leaning upon these two instances." So satisfied is he with the results of his deductions from the first of these cases, that he afterwards exclaims, "We, however, maintain that the philological battle has been won on the shores of the Red Sea, and we are not to be tempted to renew the fight on the banks of Jordan." It is not wonderful, indeed, that he should shun that locality, for it is but a poor fight that he could make there. There, in his own apprehension, John acted in conformity with the baptist practice, "E<sup>n</sup> with the name of a river," says Dr. Halley, "must, I think, be rendered *in*."

"John was baptizing (I must repudiate the version, with the Jordan, or with its water) in the Jordan, either within the channel, standing at the edge, as Dr. Carson thinks, p. 131, or in the stream, as I, being here a better baptist, believe. Although this construction of εἰς is undeniable, yet I have no wish to deny that in the instance of our Lord, John baptized into the Jordan. In some instances, and in this, immersion might have been the most convenient mode."—*Page* 416.

The argument of Dr. Halley indeed is, as he repeatedly reminds us, "not against immersion as a proper mode of baptism, but in opposition to the pretensions of those who declare it is the only proper mode." He does not deny that John or the apostles immersed; but he denies that it can be proved that they immersed all that were baptized.



"My controversy on the form of baptism," he says, "is entirely defensive; I attack no other baptism; I recognize all baptisms of Christian men; I avoid expressing a preference for any mode: my only conclusion is, he that immerseth, immerseth to the Lord; and he that sprinkleth, sprinkleth to the Lord."

These defensive pages, then, if they be satisfactory to the lecturer, will not be very satisfactory to those who were looking to him to resolve their doubts and direct their steps. After having taken a laborious flight through the regions of classical and sacred literature, he returns like Noah's dove, to the place whence he set out, without having found a single spot on which the sole of his foot may comfortably rest. Doubt and uncertainty surround him, and he betakes himself again to the non-importance of the whole inquiry. Thus the lecture concludes:—

"If, however, I am wrong in all the philological reasoning of this lecture, not in a few instances of the detail but in the principle and meaning of the word βαπτίζω, I surrender it with no great reluctance, but with a valedictory remark—that the only argument by which it can be shown that immersion is obligatory upon any man, being founded on the meaning and use of a Greek verb, is altogether unintelligible to those who do not understand a dead language; and to those who do, it is the source of endless controversy, for the determination of which they have traversed again and again the vast range of Grecian literature, sacred, profane, and apocryphal—Attic and Hellenistic—of poets, philosophers, historians, orators, physicians, and divines; so that if a solitary βαπτίζω can be any where found, it is proclaimed a discovery for the keen investigation of critics and theologians.

"If any one can believe that a religious obligation rests upon so faint and fading a letter, as multitudes of honest and intelligent readers must see, in the midst of a revelation, whose bright and glorious characters he that runneth may read, and the wayfaring man cannot mistake,—I cannot but regard him as troubled with a superstition not unlike that of the Jew who, with religious awe, binds across his brow the frontlet of his ancestors' text, after its sacred words with the exception of some faint jot or tittle, are obliterated by time. To counterbalance the satisfaction which he feels in the hard lessons of his lexicography, which God has not given me learning or penetration enough to understand, I find consolation in the

assurance that the commandments of the Lord are plain to them that fear him; or, that, if in these things they are not plain to me, then upon me they are not obligatory. One thing I do maintain, whatever be the difficulties of the subject: I do assert, thoughtfully, seriously, confidently, and with a clear conscience, that if I know not the meaning of baptism, it is not my fault, but my misfortune. The misfortune, without the consciousness of criminal neglect, I can bear without much inconvenience, even if I bear it until death."—*Pp.* 436—538.

We confess that we have read this passage with great regret. The former part of it is adapted to cherish a spirit of scepticism, not only in reference to one word, or one ordinance, but to revelation at large, the whole of which the Most High has seen fit to present to us in dead languages. These are not good words to put into the mouths of the unlearned. The concluding sentences again, seem to proceed on the principle of the innocence of mental error. The want of clear perception is attributed not so much to the disease of the eye as to the dimness of the object. But, with the sincere respect we have for Dr. Halley, and which we hope our examination of his work has indicated throughout, we must take the liberty to suggest that other causes are assignable for his failure. We do not refer to any prepossessions derived from early training, though from these perhaps none of us are free; nor to the influence of connexions and station, for there is every appearance of integrity about his style of writing; but to the unhappy persuasion under which he has conducted the inquiry, that the result was of little importance. He deems it important that his baptism should be recognized by fellow Christians, but not that it should be in exact conformity with the original institution. "To decide upon the comparative merits of sprinkling or immersion," he says, "would, in itself, occupy very little of my thoughts; but when I find the assertion positively made and maintained, that sprinkling is no baptism even to those who conscientiously observe it, I am induced to look a little further, and to inquire what is the plain, direct, and incontrovertible evidence in favour of this exclusive mode, the defenders of which are so confident and well satisfied, as to declare all Christians except themselves to be unbaptized." . . . "I say, the importance is fictitious,

for, reasoning from an analogous instance, I do not believe the apostle Paul, were he now living upon earth, would think it worth his while to decide the question between the immersionists and the sprinklers." . . . "I can, and I do, most conscientiously avow, that I have not the slightest wish to make a single convert to sprinkling. Having no preference for any mode, I only attempt to vindicate our right to be regarded as baptized Christians, to which character we have, I believe, as good a title as any church on earth can supply." . . . "Many readers will, probably, think it not worth their while to read, in any form, a lecture upon the everlasting dispute between sprinkling and dipping; and I agree with them, that the dispute in itself is about as trifling as any — vermicular question (Lord Bacon would call it, because the life of the disputants is quickened by the deadness of the subject), over which the seraphical doctors of the schools ever sharpened their logical intellects." — Now this is not the spirit in which truth is generally sought by those who find it. He is usually most successful in the search who is anxious that not one jot or tittle should be lost. The question, Is my act in exact correspondence with my Lord's intention? is not a question that should be considered frivolous. Had this been the predominant question in Dr. Halley's mind, it is possible that greater light would have been vouchsafed by that Teacher without whom no man says even "that Jesus is the Lord." But this, according to his own statement, was not the question on which he was intent.

Dr. Halley engaged in the investigation of the meaning of this word, the meaning of which he says it is not his fault but his misfortune if he does not know, under the influence of a strong bias. There is a question in his mind of far greater importance than the meaning of the word; that is, whether certain persons who have not been immersed should yet be recognized as baptized persons? This is an important question in his view, or rather an important principle, for he does not consider it doubtful. This is with him pre-determined; this he sets himself to maintain; and with this satisfactorily established, he goes into what he thinks a question of very subordinate importance, the question, What is the meaning of the word

baptize? Can any one be surprised that he should come out of the inquiry with a conviction that the word baptize accords with what it was his conviction ought to be the practice of Christians respecting baptism?—that it includes every form of administration that any Christians have adopted? It was with a view to this that he went into an investigation which had for him no other charms. Had he admitted into his mind a conviction that baptism meant immersion exclusively, he must have renounced the principle respecting which he has told us that "it creates the only interest he feels in the controversy respecting the mode of baptism."

But there is another principle leading to carelessness about the mode of baptism, which Dr. Halley deems of great value. It is this, that according to the principles of interpretation stated in the New Testament, in construing the words which relate to a positive institution, we have full liberty to consider its nature and design, and then to adopt in exhibiting it any mode which is in accordance with its nature, and by which its design may be carried into effect. "The ordinance itself," he alleges, "being only a sign of evangelical truth, the recognition of the truth signified in obedience to the command of Christ, comprehends all that is essential or important." "Only a sign?" we cannot admit this; it is a divinely appointed sign. When the brazen serpent was exhibited to the dying Hebrews, the propriety of their looking to it for a cure depended not on its being an appropriate sign, but on its being the sign which God himself had appointed for their relief. And under the gospel dispensation, though it be not an economy of ceremonies, the divinely appointed sign is the sign the observance of which will be acceptable to the One Lawgiver. The signs, says Dr. Halley, are not of the slightest value, any further than they symbolize the evangelical truth. They are not of the slightest value, in our judgment, except they are of divine appointment. Those signs which are precisely what God appointed, symbolize precisely the truths they were intended to symbolize; nothing less and nothing more; but if we vary the sign, we depreciate the wisdom of the institutor, and are liable, in our ignorance, to vary it so much as to lose the resemblance to that which divine wisdom intended it to adumbrate.



After all, even as to the mode of baptism, Dr. Halley has said some things deserving the serious attention of his brethren who invited him to lecture at the Congregational Library. He teaches that the word baptize signifies *to make to be in liquid*; he teaches that John was accustomed to baptize in the Jordan; he teaches that Jesus himself was accordingly *baptized into the Jordan* by John; he teaches that knowing these things our Lord commanded his servants to teach all nations, *baptizing* them. He did not,

indeed, according to the distinctions which Dr. Halley has carefully drawn, enjoin them to put men into a liquid, but *to make them to be in the liquid in any way*; to place them in immediate connexion with the element, not as we dip our hands, but as we *sink a ship*. If our congregational friends will generally adopt these persuasions and act upon them, their acquiescence in Dr. Halley's philology will not be long either a fault or a misfortune of great practical importance.

## BRIEF NOTICES.

*Religion in the United States of America. Or an Account of the Origin, Progress, Relations to the State, and Present Condition of the Evangelical Churches in the United States. With Notes of the Unevangelical Denominations. By the Rev. ROBERT BAIRD, Author of "L'Union de l'Eglise et de l'Etat, dans La Nouvelle Angleterre."* Glasgow and Edinburgh: 8vo. pp. 736. Price 14s.

This volume has been in our possession several months, and we are ashamed to see it waiting for an introduction to our friends. In this case, as in many others, the evident excellence of the work has been the occasion of the delay: it was so full of valuable matter that it required, in order to do it justice, more time and space than month after month we have been able to afford. The author, a native of America, having spent the last seven years in the prosecution of religious and philanthropic objects in Europe, has been urged by friends in Germany, Sweden, France, and Switzerland to write a work, as extensive as the subject might require, on the origin, history, economy, action, and influence of religion in the United States. He consequently obtained and arranged a large mass of information on the early colonization of the country, the changes resulting from the revolution, the relations subsisting between the civil government and the churches, the operations of the voluntary system, ecclesiastical polity and discipline, and American efforts to promulgate the gospel. In doing this he has derived aid not only from books, but also from living friends of different denominations. So comprehensive and satisfactory a view of religion in the United States has, we believe, never been given to the world before; and it is particularly valuable for its calm and decided treatment of those topics in which are illustrated the connexion between the churches and the states in former times, and the freedom from that connexion which they now enjoy. A specimen given in the

earlier part of this number will doubtless excite in many readers a desire for the whole. Mr. Baird is a minister of the presbyterian church, and he occasionally expresses opinions in which we cannot unite; the book is, however, as Drs. Welsh, Cunningham, and Buchanan say, in the advertisement they have prefixed, "a boon conferred upon the British churches."

*The North British Review. No. III.* Edinburgh: Kennedy. 8vo. pp. 295.

This is the third number of a quarterly publication recently commenced by the leading men of what is called in Scotland The Free Church. It exhibits a respectable measure of ability and of freedom from party trammels; but its great defect is that on important questions affecting both the kingdom of Christ and the kingdoms of this world, its conductors do not appear to have determined fully what their opinions are to be, and that therefore they maintain in reference to these subjects a disappointing silence. The first article in this number is entitled, The Political Economy of the Bible; a theme of great promise, to which we turned with eagerness, but found that the title ought to have been, Political Economy not Inconsistent with the Bible. There is an article on John Foster's Lectures at Broadmead, containing some shrewd observations; but the reviewer seems to lose sight repeatedly of the fact that they are not lectures prepared for the press by John Foster, but mere notes intended for his own use, suggestions often, on which he meant to enlarge, but which would fail to convey to the mind of another the same ideas as to his own. There are articles also on Backhouse's Visit to the Mauritius and South Africa—on the Earl of Rosse's Reflecting Telescopes—on the United States of North America—on Post Office Espionage—on Sir Humphrey Davy—and, one which we regard as the best in the number, on the Life of Lord Chancellor Eldon; respecting whom, as attorney-general, the writer asserts, "that he lent

his aid, as far as it could go, to destroy the liberties of England; that he did so honestly and heartily, because he had no true appreciation of free principles of government; and that if at this hour, we enjoy freedom of speech and of action, we owe it to the failure of his efforts, or to the noble resistance which was made to them."

*Fisher's Drawing Room Scrap Book.* 1845. By the Author of "*The Women of England.*" London: Fisher and Co. Quarto.

Several competitors for public favour were accustomed to appear at this season a few years ago, that have fallen one by one into oblivion. Whether it be chiefly owing to the superior skill of the editor, or to the superior resources of the publishers, that this work has outlived them we know not; but we have pleasure in assuring its admirers that it never appeared to greater advantage than at present. It maintains fully its character in every respect, while the introduction of some Chinese views, and the new and delicate manner in which it is bound, impart to it an aspect of novelty. Among the portraits, all of which are executed in the very first style of art, are Earl Grey, Mr. O'Connell, the Count of Flanders, and especially one of which we are almost rash enough to predict that it will please every body, a beautiful engraving of Sir W. Ross's picture of the Prince of Wales and the Princess Royal.

*The Juvenile Scrap Book.* By the Author of "*The Women of England.*" 1845. London: 8vo. pp. 96.

"Just come from School" is the title of one of the sixteen engravings which accompany the pleasant prose and readable verse in this volume; and some of the urchins look as though before the holidays are half expired the graver inmates of the house would be ready to give twice eight shillings to obtain for them some more quiet amusement than they would hit upon spontaneously. Its unexceptionable tendency may well recommend it to the seniors of the family, while both seniors and juniors will be pleased to learn that the editor is able to speak in her preface thus:—"There was, last year, she fears, some complaint of the volume being too grave. It was then prepared in illness—this year in health. No apology is therefore left for her, if there does not breathe through these pages a thankful, healthy, and contented spirit."

*Thoughts upon Thought; for Young Men.* In Three Parts. London: Snow. Pp. 144.

This is a book we can cordially recommend. It is calculated to be of important service to the class of persons for whom it is specially designed. The author has entitled his volume *Thoughts*, because, he says, "it contains suggestions rather than complete and finished discussions;" but we have no hesitation in saying, that if his valuable suggestions be seriously considered, and carried out to their legitimate conclusion, results the most beneficial, both for time and eternity, will be secured. Anticipating future productions of the same pen, we suggest to the writer that a little more attention to his style will be an additional recommendation to his "thoughts."

*The Work and the Reward of the Sunday School Teacher; stated in a Sermon, preached at Preston, July 28th, and at Blackburn, August 11th, 1844.* By the Rev. J. EDWARDS, Minister of the Gospel, Leeming Street Chapel, Preston. London: Dyer. 18mo. pp. 31.

An excellent discourse, which we have read with great pleasure. It is admirably adapted to stimulate and to cheer those useful labourers in our Lord's vineyard, whose work and whose recompense it describes. We cordially recommend it to the teachers and friends of our sabbath schools.

*The Life of Isaac Milner, D.D., F.R.S., Dean of Carlisle: President of Queen's College, and Professor of Mathematics in the University of Cambridge.* Comprising a portion of his Correspondence, and other Writings hitherto unpublished. By his Niece, MARY MILNER, Author of "*The Christian Mother.*" Second Edition. Abridged. London: Foolscape 8vo. pp. 456. Price 6s.

Memoirs of an eminently scientific man, some time vice chancellor of Cambridge, author of a large portion of the church history which bears his family name, and an intimate friend of Wilberforce, cannot fail, if written with tolerable skill, to interest readers of literary taste. Such persons will derive much pleasure from the perusal of this volume, though the writer, while he adhered to evangelical principles, and took part with the Bible Society, the Church Missionary Society, and the opponents of the slave trade, was very much afraid of dissenters and liberal politics.

*Memoir of Mrs. Martha Innes, Edinburgh.* Compiled and Edited by her Husband. London: Hamilton and Co.

We notice this work again, in order to correct an error respecting it in our last. The deceased lady, it appears, was the wife, not of the Rev. William Innes, but of his son. A friend, in communicating this information, assures us that her life presented to the observer an exemplary specimen of ardent piety associated with deep humility and active usefulness.

#### RECENT PUBLICATIONS

##### Approved.

Luther and Calvin: or, The True Spirit of the Reformed Church. By J. H. MERLE D'AUBIGNE, D.D., Author of the "Reformation in the Sixteenth Century," "Geneva and Oxford," &c. Edinburgh: 18mo. pp. 60. Price 9d.

The Christian Almanack for the year 1845, being the first after Bissextile, or Leap Year. London: (Tract Society) 12mo. pp. 83. Price 8d.

The Sheet Almanack for 1845. London: (Tract Society). Price 1d.

The Tract Society Penny Almanack for 1845, being the first year after Bissextile, or Leap Year. London: (Tract Society) 32mo.

Rees' Improved Diary and Almanack for 1845. To be Continued Annually. London: 24mo. Price 6d.

The Eclectic Review. London: Price 2s. 6d.

The Pictorial Sunday Book. Part XI. London: Price 1s. 6d.



# INTELLIGENCE.

## EUROPEAN CONTINENT.

### FRANCE.

In the Eclectic Review for November we find the following statement, to which we desire to give increased publicity, believing that there are some English and even dissenting parents who need to be apprised of the dangers to which they are exposing their children when they send them to France for education.

"It would be a long catalogue were we to attempt to enumerate the several invasions of the private rights of protestants, of which the clergy of the dominant church have been of late guilty. We find some of them thus enumerated, on an authority which we know to be honest and trustworthy, as well as highly accomplished.\* 'In a protestant temple, tombs have been profaned by a catholic priest; on different occasions common burial-grounds have been closed, so far as the priests could succeed, against the mortal remains of our fellow believers; attempts have been made by priests or their partisans to shut up schools intended for our children; efforts have been undertaken in order to exclude our religious books from mixed schools of catholic and protestant children; in parishes where protestants form two-thirds of the population, local authorities, lending themselves to the wishes of the catholic clergy, have refused to needy parishioners the aid which they had a right to claim; all these assertions it is in our power to establish by numerous and incontestible facts, and if we wished to add others to these griefs, we should not fail in instances to justify our complaints. We know a father, whom his position in a place distant from any protestant minister and worship, his narrow circumstances, the wants of a numerous family, promises which, however, were not realized, finally, ceaseless importunities, at length prevailed with to send two of his children into a catholic school: we have seen a poor woman eighty-four years of age, ask in vain, when on her death bed, for her pastor, against whom the door had been rigorously closed: we have seen in poor-houses sick persons and children beset by importunities of every kind, and deprived of the services of ministers of their religion: we were witness to a clandestine abjuration extorted from one of our sick sisters; restoration to health by the intervention of the Virgin Mary having

been promised her, on condition that she turned catholic. More recently, at Sommières, a young girl of thirteen years of age was carried off from her father, at the moment when he was about to commence her religious education. The unhappy parent in vain appealed to the guardians of the land. In another part of the south of France, a girl about the same age disappeared from her paternal abode, and the researches of the magistrates have not yet (March 2nd, 1844) succeeded in discovering her. At Sommières, an aunt devoted to the priests carried off the child by night; at Bessonié, a school mistress, in concert with a priest, persuaded the child to quit her father and mother, and sent her one knows not whither, but doubtless into some catholic establishment.'

"The name of the last mentioned child is Alby. She has since been discovered. We again translate from the same authority—'On the 24th of last month (March) in the evening, a magistrate saw a young girl enter his house, of an intelligent countenance and superior manners, who announced herself as Eugénie Alby. She came unaccompanied, and refused to say who had carried her off, or directed her actions. An express was immediately dispatched for her father, who arrived early the next day, when his daughter was subjected to a secret examination, in which she obstinately refused to make any disclosure, firmly declaring that she would rather lose her life. She has, as appears, been well trained. As soon as she saw her father, she threw herself into his arms, sobbing out, 'Take me, carry me away.' Two hours after she set out with her parent, accompanied by a constable, in order to replace her safely in her paternal home. But after what an interval! During three months of anguish, the health of her parents had severely suffered, and her mother at last had nearly lost her reason. She was constantly pursued by the notion that her child had drowned herself in a reservoir situated near the house; and for some days she caused it constantly to be emptied, forgetting from one hour to another that she had found nothing in it. It is shocking to think that persons can, in the name of religion, thus waste the existence of a father and a mother; it would be more shocking still to see fanaticism escape from the hands of justice, and remain free to pursue its odious work, without fear.'

"The law, indeed, is sufficiently distinct and emphatic; but in a population mainly

\* Le Lein, 11 Serie, No. 5.

catholic, where the priests have full vogue and every opportunity to use their influence, and where, by reason of that influence, hundreds are willing to lend aid in what they consider a work of religion and charity, the law which sternly forbids, under severe penalties, the carrying of any child under sixteen years of age (Art. 355 of the penal code), may easily be evaded, and parents be robbed of their children with almost certain impunity. And so it happens, that these abductions are anything but rare. About the end of March last, in the neighbourhood of Castres, another girl of about fifteen years of age, was on the point of quitting her home, a place having been provided for her in a convent, when her parents were put into possession of the secret, and the plot was frustrated.

"Before we pass on, we must state that fanaticism fully wrought its work in the mind of Mademoiselle Alby. Her return appears to have been necessitated by circumstances. No disclosures could she be induced to make; indeed, she had become thoroughly catholic and fanatical, as the language she held in the bosom of her family too plainly showed. She one day said to her elder brother, 'In hell the devil will tear you to pieces, part after part, and then cast you into a flaming fire.' It has been judged prudent by her parents to send her away from a neighbourhood where she had been the object of so injurious a seduction, and where an excited curiosity could not fail to add evil to evil. The child who was stolen at Sommières is named Marie Vedel. Her father, we learn, after much hesitation, has determined to prosecute the guilty aunt. He has lost all traces of his daughter, and is inconsolable at her loss, being perpetually haunted by the fear that she will be taught to hate him.

"A similar act of proselytism was lately perpetrated near Geneva: Mademoiselle P. Genevoise, a protestant, and an orphan, disappeared from Carouge, with her grandmother, without her uncle and guardian knowing what had become of his relatives. After some time spent in researches, it was ascertained that they were at Collonge sous-Salève, where they received the visits of a Genevese priest who lived in the neighbourhood. It appears that the young lady, though a minor, not being more than sixteen years of age, having taken the communion at Easter the year before, and having on that occasion given entire satisfaction to her pastor, had been, contrary to the will of her guardian, carried off to Collonge, where in the space of a fortnight she had been re-baptized, indoctrinated, received into the catholic church, and finally married to a young catholic, scarcely twenty years old, and that without the guardian's authority, without any of the legal pre-requisites, without regular documents, in Lent,—that is, in opposition to all

the civil and canonical laws. It said that priests of note took part in the ceremony.

"Every day adds facts, which serve to show that the spirit of Rome is still as persecuting as when it originated and sustained the inquisition. In the kingdom of Sardinia, where the pope is supreme, two disgraceful events have recently occurred. One is a law suit intended to exclude from their patrimonial rights certain Israelites, on the ground that the devisor having been converted to catholicism, the bonds which existed between him and his heirs were dissolved by baptism. The other fact is the abduction of the young daughter of M. Heldevier, formerly ambassador of the king of Holland at the court of Sardinia. The girl fled from her home under the protection and with the aid of the archbishop of Turin, and was received into the convent of the nuns of Sainte-Croix. Some mystification has been attempted in regard to the part taken by the archbishop. This dignity has indeed been too prudent to put his hand to paper on the occasion, for '*littera scripta manet*,' but we learn that he did that which answered the end designed equally well. In order to secure admission for the girl at the convent, a piece of paper was sent to the superior cut in a peculiar form, and a corresponding piece supplied to Miss Heldevier, who, on presenting the token, was at once admitted.

"Tricks of a truly Italian character are not seldom employed on these occasions. An eminent French protestant family has just had one of its numbers turned aside from the faith of her fathers. Fabricated letters were employed as from a female friend, who it was declared had espoused catholicism. The pious fraud was, however, discovered. The lady who was stated to have abjured her faith, had never once thought of quitting the protestant church.

"The last instance of abduction that we shall relate is also very recent. It has taken place in Lyons. A protestant family had left a daughter, aged thirteen years, in that city. The person to whose care she was entrusted, placed her in a convent without her father's knowledge. He has in vain demanded that she should be restored. The authorities of the place assure him that every care is taken of the child, and that he need not disquiet himself on her account.

"That the circumstances which have now been laid before the reader are substantially true there can be no question. What a lamentable picture, then, do they present! And is it not high time that the indignant voice of protestants in this country should be raised to brand these shameful proceedings of false and inflamed zeal, and to aid their fellow-believers by the expression of their warm and generous sympathy?"



# ASSOCIATIONS.

## HERTS AND SOUTH BEDS.

The following churches compose this association :—

St. Albans.....	W. Upton.
Boxmoor .....	
Breechwood Green....	
Dunstable.....	D. Gould.
Hemel Hempsted.....	T. Hopley.
Luton.....	H. Burgess.
Leighton Buzzard.....	E. Adey.
Markyate Street.....	T. W. Wake.
Rickmansworth .....	
Toddington.....	W. Wood.

The annual meeting was held, May the 28th, at Markyate Street. An address, written by Mr. Gould, on the Discipline of a Christian Church, is published with the

### Statistics.

Number of churches.....	10
Baptized .....	86
Received by letter.....	10
Restored .....	2
	— 98
Removed by death.....	12
Dismissed.....	8
Excluded .....	3
Withdrawn .....	6
	— 29
Clear increase .....	69
Number of members .....	1340
Sunday scholars .....	1695
Village stations .....	19

The next meeting will be held at Breechwood Green in May, 1845.

## MIDLAND.

The churches of this association are situated in three counties :—

### STAFFORDSHIRE.

Brettell Lane.....	J. C. Norgrove.
Darkhouse.....	D. Wright.
Willenhall.....	
Providence.....	J. Maurice.
Wolverhampton, 2nd.	
Walsall .....	J. Hamilton.
West Bromwich .....	
Holy Cross.....	
Summer Hill.....	S. Yardly.
Wednesbury .....	

### WARWICKSHIRE.

Birmingham :—	
Cannon Street.....	T. Swan.
Bond Street.....	T. Morgan.
Mount Zion .....	
Newhall Street.....	W. Stokes.
Heneage Street.....	C. H. Roe.

### WORCESTERSHIRE.

Bromsgrove.....	T. Davis.
Cradley.....	J. Davis.
Dudley .....	W. Rogers.
Kidderminster.....	J. Mills.
Netherton.....	E. Thomas.
Cats Hill.....	M. Nokes.
Stourbridge .....	T. H. Morgan.

The meeting this year was at Coseley; Mr. Maurice presided, and Mr. T. H. Morgan was re-appointed secretary. Sermons were delivered by Messrs. Swan, Morgan, and Mills; and a great number of resolutions passed for which we regret that space cannot now be afforded.

### Statistics.

Number of churches.....	22
Baptized .....	321
Received by letter.....	60
Restored .....	26
	— 407
Removed by death .....	55
Dismissed .....	32
Excluded .....	59
Withdrawn .....	16
	— 162
Clear increase .....	245
Number of members.....	2902
Sunday scholars .....	5145

The next meeting is to be held at Heneage Street, Birmingham, May 13 and 14, 1845.

## NEW CHAPELS.

### BOTESDALE, SUFFOLK.

A new substantial brick chapel, with slated roof and gothic windows, for the use of the baptist denomination, was opened in this town on Thursday, Oct. 24, 1844, when the Rev. J. Webb of Ipswich preached in the morning, the Rev. W. Brock of Norwich in the afternoon, and the Rev. C. Elven of Bury in the evening. Rev. Messrs. Flanders, Lewis, Ward, Garthwate, Richardson, and Smith took part in the services. The opening services were continued on Sunday, Oct. 27, when the Rev. J. P. Lewis of Diss preached three sermons. The congregations on both days were overflowing, and the collections liberal. The chapel, which is generally admired for its neatness, is constructed to seat 320 persons, without galleries. Such has been the received and promised liberality of friends to this new and promising cause, that it is calculated the remaining debt will not exceed £100.

### PONTYPOOL, MONMOUTHSHIRE.

Our Welsh brethren who were, some eight or ten months ago, formed into a church in this place, have very recently purchased an eligible spot of freehold ground, on which they have erected a very commodious place of worship designated Zion Chapel, making the fourth baptist cause in this locality, which was opened on Wednesday and Thursday, 23rd and 24th of October last, when the following ministers officiated :—Revs. Thomas Thomas, theological tutor, Pontypool; George Thomas, classical tutor, Pontypool; Evan Probert, Bristol; Francis Hiley, Llanwenarth; John Jenkins, Hengoed; Thomas Morris, Newport; Daniel Davies, Swansea; John Davies, Llanhilleth; Thomas Evans, Beulah; D. Davies, New Inn; Timothy Thomas, Bassaleg; Teomas Kenvyn, Pysgah; E. Evans, Penyzarn; John Lewis, Blaina; and B. Williams, Goitrety. The chapel on the occasion was crowded to excess. Many who came were obliged to return, being

unable to gain admittance. The chapel measures, within the walls, thirty-eight feet by thirty-seven, with galleries three sides, calculated to contain upwards of 500 persons. The amount expended in its erection, including £225 paid for the ground on which it is built, and a small piece of ground for interment, which adjoins, is £750. The sum collected at the opening, including what had been given by friends who could not attend, amounted to £98 0s. 11d. Our friends have since adopted a plan which is now in operation, by which they calculate they will receive £50 in about two months.

### ORDINATIONS.

#### SALENDINE NOOK.

On Wednesday, September the 18th, 1844, Mr. Thomas Lomas was publicly set apart to the pastorate over the baptist church at this place. Mr. Dawson of Bacup introduced the service by reading the scriptures and prayer, Mr. Acworth of Horton College stated the nature of a Christian church and ministry in special contrast with the profane assumptions of establishments and Puseyism, Mr. Whitewood asked the usual questions, which were answered with unusual interest and pertinence by Mr. Lomas, Mr. Clowes offered the ordination prayer, Mr. Pottinger, Mr. Lomas's pastor, gave the charge to the minister, and Mr. Dowson preached to the church. The services were very fully attended, both morning and evening, and with unwearied interest throughout.

#### HASTINGS.

On Thursday, September the 26th, Mr. Joseph Pywell, late of Horton College, Bradford, was ordained to the pastorate of the baptist church, Wellington Square, Hastings. In the morning the Rev. S. Jennings (Wesleyan) having read a suitable portion of scripture and prayed, the Rev. J. Harris, late missionary in Ceylon, delivered an introductory discourse on the constitution of a Christian church. The Rev. R. Grace of Battle asked the usual questions, and received a confession of faith from the newly elected pastor. The Rev. J. Davis of Hastings (independent) offered up the ordination prayer, after which, in the unavoidable absence of the Rev. J. Acworth, M.A., president of Horton College, the Rev. J. Aldis of Maze Pond (Mr. Pywell's late pastor) delivered the charge. In the evening the Rev. J. Aldis preached to the church a powerful sermon, pointing out the duties they owe at once to their pastor, themselves, and the world.

#### BYTHORN, HUNTINGDONSHIRE.

On Thursday, September the 26th, the Rev. R. Turner was publicly recognized as pastor of the baptist church at Bythorn. The Rev. J. Wallis of Riseley commenced the service by reading the scriptures and prayer, the Rev. B. C. Young of Thrapston stated the nature of a church of Christ, the Rev. W. May of Burton Latimer asked the usual questions and received Mr. Turner's confession of faith, the Rev. J. B. Walcot of Stanwick presented prayer on his behalf, the Rev. J. Jenkinson of Kettering gave the charge, and the Rev. J. Manning of Spaldwick concluded the morning service. In the afternoon the Rev. J. Brooks of Aldwinkle read and prayed, the Rev. J. Newth of Oundle preached to the church, and the Rev. J. Whittemore of Rushden concluded. In the evening a public meeting was held on behalf of the Baptist Missionary Society. All the services were numerously attended, and highly interesting.

#### WINCHCOMB, GLOUCESTERSHIRE.

On Tuesday, the 8th of October, Mr. Stephen Dunn was publicly recognized as pastor of the baptist church at Winchcomb. The Rev. G. W. Rodway of Gloucester delivered the introductory discourse; the Rev. W. Cross of Thornbury asked the usual questions, and offered the ordination prayer; the Rev. S. J. Davis, Salter's Hall, London, in the unavoidable absence of the Rev. T. S. Crisp, through indisposition, gave the charge; the Rev. W. G. Lewis of Cheltenham, preached in the evening to the church and congregation. Brethren Cubitt, Stalker, Neal, Burg, Allen, and Ricketts, took part in the services. The friends took tea in the Town Hall. Many from the surrounding districts were present. The day will not soon be forgotten.

#### BURNHAM, SOMERSETSHIRE.

Mr. F. H. Roleston, late of Saint Hill, Kentisbeer, Devon, has accepted a cordial invitation to take the charge of the new baptist interest at Burnham, near Bridgewater, and commenced his stated labours there on the second sabbath in November.

### RECENT DEATHS.

#### REV. THOMAS HUNT.

On Saturday, the 19th of October, the funeral of the Rev. Thomas Hunt, late of Upper Clapton, took place in the burial-ground, St. Thomas Square, Hackney. Mr. Hunt departed on the previous Lord's day,



in his eighty-third year. For more than sixty years he had been a consistent disciple and servant of the Lord Jesus Christ. In the beginning of his religious course he was connected with the Rev. Abraham Booth, and imbibed from that eminent minister the thoroughly evangelical views and feelings which he retained unaltered to his dying day. In the earlier years of his ministry, Mr Hunt sustained the pastoral office at Watford, in Herts, and at Ridgmount, in Bedfordshire. Afterwards he laboured successfully to originate an interest at Wingrove, in Buckinghamshire. He afterwards engaged in no stated ministerial labours, but preached as occasions offered, in a pleasing acceptable manner. He was never heard to express a doubt of his interest in the Saviour. The tone of his mind was habitually spiritual. He not only died peacefully, but cheerfully. The following paragraphs contain the substance of the address, so far as it related to his personal character, delivered at the grave by the Rev. A. Wells.

"We are present to engage in funeral solemnities under circumstances as mitigated and satisfactory as are well possible. The circumstances of these occasions are almost infinitely varied, from such as produce the most poignant anguish to those that exceedingly tranquilize and sustain. The present are eminently of the latter class. We are here to commit to a quiet and pleasant grave the mortal remains of a wise and good old man, whose mortal course had been filled up to completeness, leaving nothing more on earth to be done or desired; whose long, consistent, and holy life ended without a fear or a cloud; whose gentle and cheerful, but firm temper, adorned the inward religion by which it was produced or improved; whose useful and blameless life was without a stain or an inconsistency; who lived and died with a good hope through grace, an unclouded persuasion of interest in Christ, and a happy enjoyment of spiritual pleasures; and whose outward and subordinate affairs were ordered by a kind providence in a more than usually favourable and untroubled manner. Our brother, therefore, had nothing to do but to die—to depart to be with Christ. He came in like a shock of corn fully ripe. He left nothing in this world for survivors to lament, for that to come nothing for them to fear. We bury him, therefore, with the less of sorrow in proportion to the unusual measures of respect, affection, and confidence, with which we regarded him while living, and remember him now he is no more.

"The care and respect we pay the mortal body in death and decay, and the religious solemnities with which we bury our dead out of our sight, are manly and human, rational and Christian. They spring from unchanged regard to the countenance, aspect, and form

we have so long associated with and loved. They express our honour, reverence, and sympathy for our common nature. Above all, they indicate our hope of the resurrection; they show our value and care for mouldering remains which we believe will live again, fair and strong, spiritual and immortal. Therefore when we deposit in the grave the dead body, that now is as the seed of that glorious body that shall be, our natural affections blend with our religious faith, and we compass the grave with the tears of nature and the worship of piety. Not to feel and act thus were to own ourselves barbarians; to sever ourselves, as far as possible, from our connexion with the first Adam as men, and with the second as Christians; neither to remember our union with the living soul, nor to anticipate that with the quickening spirit. Never are the pages of the bible, the oracles of divine truth, more welcome than in the light they shed, the consolations they impart amidst scenes of mortality; and as by the light of scripture we live and die, so in that light do survivors mitigate the sorrows and discharge the duties of the burial of their dead; nor are we ever so truly men as when we are most truly Christians, nor ever walk in so entire an accordance with our best reason and our best feelings, as when we are guided by the book of God. Therefore are our funerals sanctified by the word of God, and by prayer."

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MR. DAVID BURFORD.

In early life, Mr. David Burford of Stratford, Essex, was accustomed to accompany his pious parents to the baptist meeting-house in Little Prescott Street, London, when the venerable Abraham Booth, stationed there, was in the zenith of his usefulness; and, on the gospel being brought much nearer Stratford, Mr. Burford became an occasional hearer of the Rev. John Knott, the first pastor over the baptist church at Old Ford, Bow.

When, however, in 1793, the Rev. William Newman, (subsequently Dr. Newman,) began his valuable labours as Mr. Knott's successor, Mr. David Burford's attachment to the minister and to the people became decided. Hence on the 4th of June, 1795, brother Burford followed his Lord and Master in baptism; and, on the Lord's day following, June the 7th, was received at the Lord's table: and, by the grace of God, he continued a useful member with a spotless reputation till he was received into glory on Lord's day the 20th of October, 1844.

Our departed friend was no stranger to trials of his faith and patience; but it was his happiness to soar above second causes, and to recognize the hand of a wise, holy, and ever gracious God: and, under these circum-

stances, he had "the good will of him that dwelt in the bush." To overcome the world, either amidst its smiles or its frowns, "we must work by an engine which the world sees nothing of." Thus a throne of grace, and the hallowed spot where, on sabbath and week-evenings, the presence of Jehovah was vouchsafed, were highly important in preparing our friend for his extensive and honourable intercourse with the world.

For the last quarter of a century, the subject of this brief memorial was a beloved deacon of the church he had joined a quarter of a century earlier; being chosen to his new series of duties on the 29th of March, 1820. In this station he was, for his work's sake, honoured with great respect by the people of God, though his own language was, "Let me lie in the dust before the Lord." But departed worth cannot be forgotten—holy writ itself declares that "the memory of the just is blessed."

Four years ago, however, the active and useful career of this good and excellent man was changed for affliction and seclusion. But he who supported him in the days of vivacity was his support when religion alone could brighten the prospect; inasmuch that though his complaint was an apoplectic seizure and its effects, yet his confidence in the rock of ages soothed his afflictions, and gave encouragement to younger Christians to put their trust in him who is able to save to the uttermost them that come to God by him.

At length our beloved brother, who had so often, in grateful accents, expressed his glorious hope, arrived at the banks of the Jordan; and, in the best sense, his end was peace. He was buried on the 29th of October, near the late Dr. Newman, to whom he was sincerely attached on earth, and with whom he is now doubtless blessed for ever. Dr. Murch delivered an appropriate address at the interment, and on Lord's day evening the 3rd of November, preached the funeral sermon to a crowded and attentive audience.

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MR. G. W. KNIGHTON.

Mr. George Wallis Knighton was born at Stony Stratford on the 17th of August, 1823, and died on the 4th of October, 1844. There was nothing worthy of special observation in his days of childhood. Through the influence of pious parental instruction, he was preserved from the follies and vices to which the young are frequently addicted. It was his privilege to have parents who were anxious to "train up their children in the way that they should go." Previous to his conversion, he did not manifest any marked desire to improve his mind by availing himself of the privileges of an intellectual and moral character, with which he was favoured. This occasioned him much regret in his subsequent life. After his

conversion, however, a very striking and pleasing change took place in all his mental, as well as his moral, tastes and habits. He began to display a most ardent desire for improvement, and to seek for knowledge as for hidden treasure. He was fired with a noble and laudable ambition to profit by the instruction of others, that he might the better serve his generation, answer the great end of existence, and be the means of glorifying God. The case of our young friend strikingly illustrates the power which the gospel possesses in developing, strengthening, and directing the faculties of the human mind. Having yielded up his heart to the truth as it is in Jesus, he became conscious that the powers of his mind not only needed improvement, but that he was under a solemn obligation to cultivate his talents, extend his knowledge, and qualify himself for usefulness in Christ's church. His conversion, we have reason to believe, took place about Christmas, 1839. His mind had, previous to this period, on many occasions been affected by a sense of his guilty condition, and his need of a Saviour. A sermon preached at Stony Stratford in the open air by the Rev. J. H. Hinton, produced a deep impression upon his mind, and was the means of correcting some unscriptural notions which he had embraced. About this time a parcel of books was sent to his father by an unknown individual, the reading of which had a salutary effect upon his character. This circumstance is worthy of observation as an encouragement to those who thus employ their property in doing good. There was nothing extraordinary in the conversion of our young friend. He was "drawn by the cords of love, and the bands of a man." The truth gradually enlightened his understanding, sanctified his affections, and changed the current of his life. He found peace in believing the message of reconciliation, and rejoiced in the hope of glory. A short time after this important change took place, he proposed himself for membership with the church at Stony Stratford. Having been accepted, he was baptized on June the 7th, 1840, respecting which event he thus writes in his diary:—"This day I was baptized (being in the seventeenth year of my age) by the Rev. E. L. Forster, when he preached from 1 Tim. vi. 12, 'And hast professed a good profession before many witnesses,' when verily I felt the support of that promise, 'As thy days, so shall thy strength be;' and experienced the light of the reconciled countenance of God imparting unto me a 'peace of mind which passeth all understanding.'"

Having thus given himself to Christ and his people, he was anxious to fulfil his baptismal vows by devoting himself more unreservedly to the cause of benevolence and truth. Unlike many who suppose that their union with a Christian church is for their exclusive



benefit, he sought every opportunity of doing good to those around him. He felt a deep interest in the welfare of the young, and became one of the most active and useful teachers in the sabbath school. At this time his mind was greatly exercised about the propriety of his becoming a minister of the gospel. Having felt the value of the truth himself, he was anxious to communicate it to others. After much reflection and prayer, he came to the determination to devote the remainder of his life to the arduous and important work of preaching to others the "unsearchable riches of Christ." He was not actuated by any selfish or worldly considerations in the step he resolved to take, but purely by love to Christ and the souls of men. His mind being made up upon the question, nothing could divert him from his benevolent purpose. One of the characteristic excellencies of our young friend was his decision—his invincible determination to act in all things from conviction. Neither the frowns nor the smiles of men had any effect upon him when once his mind was made up upon any subject. His firmness was so great that persons whose minds were of a more yielding texture, were inclined to regard it as obstinacy; but this was not the case, for he was willing to make any sacrifice for the sake of the truth. Let him be convinced that he was in error, he would immediately acknowledge it, and retrace his steps. His attention, about this time, was directed to the missionary work. He felt much for the perishing millions of China and India. We might refer to many entries in his diary as an illustration of the truth of this remark. In one place he writes:—"Last night (Sunday) I heard Mr. Morton preach on behalf of the London Missionary Society, when he stated the claims of India on the disciples of Christ, which caused me to wish I was in the missionary work. O God, prepare me for it; and raise up many more devoted soldiers of the cross to preach salvation to those who are in heathen darkness." "Last week I went to the jubilee meetings at Kettering. It was a glorious time—like heaven below. Our society has, indeed, been eminently blessed of God. This should call forth our gratitude, and cause us, with renewed energy, to devote ourselves to the work. I feel more than ever constrained to give myself to the work, and wish I was prepared for it. Give me, O Lord, every qualification for the arduous and important undertaking, and send me forth in thine own time." In another place he writes, "Vigorous efforts are now being made on behalf of China by various societies. I long to be gone myself. The prospect of a collegiate life almost damps my spirits, and seems to remove the object to an incalculable distance. I would wait thy time, O Lord, knowing that if thou hadst needed my help

now, thou wouldst have prepared me, by thy grace and Spirit, for rendering it. Support me in my studies. Let thy glory be the only object kept before me." In frequent conversations with the writer, he expressed his deep and growing interest in China. He had a strong desire to go and preach the gospel to that benighted and superstitious people; and regretted much that our society was not in a position to send missionaries to that distant land. It was, indeed, in his heart to go, though in his inscrutable providence God has ordered it otherwise. Having come to a determination to enter upon the work of the ministry, he relinquished the business of his father, and devoted his time to study. He was placed, for a few months, under the Rev. W. Clements of Halstead, where he was most diligent and persevering in the acquisition of useful preparatory knowledge. He was not satisfied, however, by spending his time in his study, but was very useful in doing good by assisting in the sabbath school, visiting the cottages of the poor, and preaching the gospel of salvation. After his return to his paternal roof, he spent a few months in study with his pastor previous to his admission into Stepney College. In September, 1843, he entered that rising institution with a view to study for the missionary work. Here he won the regard of his esteemed tutors and fellow-students by his amiable and exemplary deportment, his kind and generous disposition, his upright and ingenuous conduct. We have been informed by one well qualified to form an opinion, that he prosecuted his studies with untiring diligence, and enthusiastic ardour. It was his privilege to possess a retentive memory and solid judgment, which proved of immense consequence to him in the prosecution of his literary labours. He promised fair by the possession of suitable talents and attainments, as well as undoubted piety, to make a good biblical scholar and eminent labourer in the missionary field. It is to be feared, however, that the complete absorption of his mind in his studies acted prejudicially upon his delicate and youthful constitution. The labour required (in addition to his regular studies at Stepney) to prepare for matriculation at the London University, was too great for him. And though it was gratifying to all his friends, his tutors, and fellow-students, to learn that he had obtained a place in the first class, yet it was to be regretted that this honour was purchased at so great a price. At the close of the session he paid a visit to his uncle, William Wallis, Esq., in Oxfordshire, with the hope that rest, change of air, and proper medical treatment, might be beneficial to him, and that he might be able, after the midsummer recess, to resume the studies he so much loved. It was, however, too manifest that the frame had received a shock from which it could not recover. His parents

urged him to return home with the delusive hope that his native air, and the social advantages he would enjoy, might tend to remove the lurking disease, and restore him to health. But when he reached the paternal dwelling it was evident to all that he was about to fall a prey to the insidious and fatal disease from which so many suffer in this humid atmosphere. His afflicted friends saw that he was about to be removed from them, and that their fondest wishes respecting him would not be gratified. When his affectionate mother reminded him of the character of his complaint he was not at all agitated or alarmed. He received the message as from God, and felt that to "depart and be with Christ was far better." His mind was tranquil and trustful. The rock of eternal ages was the foundation upon which he was building. He experienced the soothing and supporting influences of that gospel he had so faithfully and affectionately preached to others. His sufferings during his illness were very acute, but no murmur escaped his lips. Through the grace given to him he was able to submit to all that God had appointed for him. He felt the value of the doctrine of a special providence, and believed that all his afflictions would work together for good. Though he was unable to converse much in consequence of extreme debility, yet what he did say afforded pleasing evidence of the peaceful state of his mind. During the whole of his illness he was very anxious about the salvation of his relatives, and others with whom he was acquainted. He addressed, on one occasion, his affectionate and weeping sisters, in the most touching and solemn manner, and urged them at once to seek Jesus. During the sleepless hours of one night he composed a poem which he denominated "Dying Requests," and which breathes a pure and benevolent spirit, and shows the anxiety he felt for the salvation of sinners. The day before his death the writer was summoned to the sick chamber of his esteemed young friend. He hastened thither with trembling steps and a sad heart, and at once discovered that "the time of his departure was at hand." The dews of death were falling upon his marble brow. He was struggling with the last enemy. His mind was indeed calm. The eye of faith was directed to the cross, and the finger of hope was pointed to his native skies. When he was reminded of the worth of the gospel, which he had preached to others, he replied most touchingly, "O yes, I feel it now."

"There is a fountain filled with blood."

As his parents were standing round his couch the next morning, they observed him lost in heavenly contemplation, and heard him exclaim, "Come, Lord Jesus, come! Glory, glory! There the angels are waiting for me." A short time afterwards he expired

without a struggle, and entered into that "rest which remaineth for the people of God."

His remains were interred on the following Thursday in the burying ground of the baptist chapel, and on the sabbath his death was improved by a sermon preached in the afternoon to an overflowing congregation from 1 Thess. iv. 14; and in the evening, a sermon was preached to the young on the importance of immediately "seeking Jesus." Thus was removed, in early life, one who had devoted himself to the service of truth and benevolence; one who was endowed with those qualities of mind and heart which never fail to secure the esteem of others; one who thought no sacrifice too great if he could but be useful; one whose constant desire was to live to the glory of God, and the welfare of his fellow-men. To his weeping relatives it is an unspeakable source of delight that he was so early converted to Christianity, and that he so heartily threw himself into the cause of his Lord and Master. To his tutors and fellow-students it is an occasion of pleasing reflection that he so far succeeded in the studies as to attain, at the close of the first session of his collegiate course, the highest point of his praiseworthy ambition. And to the members of the Christian church with which he stood connected, it is a matter of gratitude to God that he was so consistent, so holy, and so useful in his day and generation. To the young this providence speaks very loudly and impressively. You may be robust in your constitution; the hue of health may tinge your countenances; your prospects in life may be very bright and cheering; and yet you may soon die. The smouldering elements of destruction by which you are to be consumed may, by some apparently trivial circumstance, be soon fanned into a flame. You may, like our young friend, be hurried to the grave. Are you ready? Have you fled to Christ for refuge? There is no other name given by which you can be saved. Delay not. Life is uncertain. The Judge stands at the door. The salvation of the soul is unspeakably precious. Jesus Christ says, "I love them that love me, and they that seek me early shall find me." Come then, my young friends, give yourselves to Jesus—serve him in the morning of your days, and then when you die you will be supported by the promises of the everlasting gospel, and have an abundant entrance administered into God's everlasting kingdom.

MRS. HODGKINS.

Mrs. Hodgkins, widow of Mr. Benjamin Hodgkins, baptist minister of Soham, Cambridgeshire, was born at Hales Owen, Shropshire, April the 19th, 1770. She lived thirty-



three years a stranger to divine things. The account of her conversion to God in her own words is as follows:—"I see myself as the unworthiest of all beings, unworthy of the least of all the mercies of God; and I know if God were to send me to hell, it is what I have deserved a thousand times over. I obtained this discovery in the spring of 1803. I at first went to the house of God with a view to please my husband, but I saw no beauty in the ways of God for a long time, until one sabbath in the spring of 1803, I went as usual to Cradley, a few miles from my native place, with my husband, when a Mr. Waldron, a local preacher from Mr. Brewer's church, Birmingham, was that day preaching at the baptist meeting-house, the place where we regularly attended. He was describing the importunate widow from the eighteenth of Luke. I sat there careless and unconcerned, thinking that religious people were the most melancholy people in the world, when God arrested me in my career of sin, and, for the first time, beheld myself a wretch undone, without any hope of mercy; and so strong were my convictions, that I durst scarcely close my eyes in sleep at night for fear of waking in hell next morning. The particular words which convinced me were, 'Will not God avenge his own elect, which cry day and night unto him, though he bear long with them?' And I never knew what prayer was till then. I continued in strong convictions until the close of the summer that year, when I heard Mr. Brewer preach at Hales Owen from Heb. xi. 28, 'Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them,' when I noticed he observed we must take Christ as a whole Saviour or not at all. I was enabled, as a self-condemned sinner, to cast myself upon him for life and salvation. I am sensible that I cannot obtain the favour of God in any other way but in and through Christ, and through what he has done and suffered. I hope to stand justified in the sight of God. My knowledge of Christ is but small, but I pray daily for a still greater knowledge of him, and I can say I would not part with Christ for all that earth calls good or great; and, unworthy as I am, I hope and trust to spend an eternity with him in glory."

For many years she was a member of the independent denomination, but was convinced of Christian baptism through hearing her two youngest sons read the third chapter of Matthew. She, together with her husband, were baptized by Mr. Jones, and united with the baptist church at Burton-on-Trent in 1821. From that time to her decease, through various trials, and through great diversity of circumstances, she journeyed on towards heaven. For the last eight years she resided with her son, the pastor of the baptist church at

Bishops' Stortford. Many there are, both at Burslem, at Soham, and Stortford, who were led to admire her manner of life, her cheerful piety, her persevering attendance on all the means of grace, her pleasure whenever surrounded by the young of the congregation or sabbath school children, in hearing them repeat verses of hymns or texts of scripture, or sing the praises of God. In May, 1844, she was seized with illness, which terminated in her death. On the evening of June the 19th, she sweetly fell asleep in Jesus, without a struggle or a sigh, in the seventy-fifth year of her age.

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MR. W. RYE.

Died, on Saturday the 19th of October last, at Market Harborough, Mr. William Rye, farmer, of Irthlingborough, Northamptonshire. He left home the same morning, and transacted business with his usual promptitude and cheerfulness. Having finished, he returned to the inn, and went to the stable to see his horse attended to, when he fell down and immediately expired. Few persons in his station of life were so extensively known in this and the neighbouring counties, or in and around London, both among religious and other persons. When he was comparatively young, he was chosen a deacon of the baptist church at Irthlingborough. His activity in the church, and among the children of the Sunday school, will long be remembered. Lately he sustained the same office with equal zeal and usefulness in the newly formed church at Stanwick, where his loss is deeply felt and deplored, as well as by his bereaved family, and very many others. Several hundred persons attended his funeral—persons of different stations in life mourned in silence, or like "Jesus wept." His pastor endeavoured to improve his death on Sunday the 27th, when many more than could sit or stand in the meeting-house at Stanwick, gathered from the neighbourhood around, anxious in this way to show their respect for his memory and family. He possessed many useful, though not splendid, gifts. He used them diligently in prayer, singing, conversation, and in expounding scripture. He greatly excelled in selecting hymns, and in his manner of giving them out. He was fervent in spirit; remarkable for punctuality, both in the church and the world; liberal in supporting the gospel; attached strongly to his principles as a dissenter, a baptist, and a Calvinist, but liberal in his conduct to those from whom he differed in non-essential points. He felt deeply his failings, and longed for more likeness to the Saviour. Though not perfect, he feared God above many, and left in many minds the impression that in this case sudden death was sudden glory.

MR. C. MARSHALL.

Died, at Parley, Hants, Oct. 8, 1844, in the twenty-eighth year of his age, Mr. Cornelius Marshall, a pious and useful member of the baptist church. Just before his removal he desired his brother to tell all his friends that they never saw him half so happy in his life as he was in the prospect of death.

REV. C. GREEN.

November the 7th, the Rev. Charles Green, pastor of the baptist church, Oakham, Rutland, was removed from below by death, in the twenty-ninth year of his age. His first public engagements were in connexion with the London City Mission, then as town missionary at Yarmouth, county of Norfolk. About five years ago he settled as pastor of the baptist church at Bacton, in the same county, where he continued to labour with acceptance and success, till he removed to Oakham in September last, in compliance with a unanimous invitation from that church.

His prospects were full of promise, every thing wore an encouraging aspect; the friends, his family, and himself, looked forward for years of usefulness and happiness; but infinite wisdom determined otherwise. In seven short weeks he was no more. In the evening of the 27th of October, he suffered a severe nervous attack, followed by congestion of blood on the brain, which terminated fatally after ten days severe pain. During the greatest part of his illness he was bereft of reason; but when a little relieved, he expressed much confidence in the Saviour, and resignation to the will of God. Almost his last words were, "All is well, happy! happy!" His body was committed to the ground in the chapel yard on Tuesday the 12th, by the Rev. J. Green of Leicester, who improved the melancholy event in the evening to a deeply affected congregation, by a very appropriate and impressive sermon from Psalm xlvii, 10, "Be still, and know that I am God," Brother Green was a man of real worth. His death is a great loss to the world and the church; and irreparable to his widowed wife and fatherless child, who are left entirely destitute.

#### MISCELLANEA.

##### INSTITUTION FOR EDUCATING THE SONS OF MISSIONARIES, WALTHAMSTOW.

The annual meeting of the friends and supporters of the above institution was held at Falcon Square Chapel, on Tuesday the 15th of October. The Rev. James Hamilton of the Scotch free church, delivered a highly interesting discourse on the occasion. The

Rev. Dr. Bennett then took the chair for business; the report and treasurer's accounts were read, and various resolutions passed, which were moved and seconded by Messrs. H. Dunn and George Pritchard, Consul, and the Rev. Messrs. J. Hamilton, George Gogerly, W. Groser, and W. Brake. The collection amounted to nearly £18.

There are at present in the school upwards of thirty youths, sons of Christian missionaries now labouring in India, Africa, West Indies, and South Seas, and who have been sent forth by the London and Baptist Missionary Societies.

The institution is not wholly of a charitable nature, inasmuch as the parents pay about one half of the expenses incurred. The other half requires to be raised by the voluntary contributions of the friends of missions and of missionaries. It is a matter of great anxiety at the present moment with the committee that such contributions are by no means adequate to the necessities of the case, and hence including a large but indispensable outlay in furnishing the house (when the school was commenced three years ago) a considerable debt is due to the treasurer for advances made in carrying on the institution. The value of such a school seems so obvious to every reflecting mind as to render unnecessary detailed proofs and illustrations; yet there may be mentioned the facts, first, that provision is thereby made not only for the religious and intellectual instruction of the youths, but a home for the children throughout the year, instead of requiring them to leave during vacations; second, the relief felt and often expressed by the absent and anxious parents as to the care taken of their offspring under the guarantee and superintendence of a large and respectable committee, whose names are before the public; third, the opportunities afforded for occasional intercourse between brothers and sisters in the two kindred schools formed at Walthamstow (the one for the sons, the other for the daughters of missionaries); and fourth, the sympathy created in the minds of the youths themselves, and of the parents and friends, visitors and contributors, in the pleasing circumstance of so many of the offspring of missionaries associating together, and being trained up amidst almost constant reference to the great objects of the missionary enterprise.

There are surely many, many friends who, besides contributing to the general funds of missionary societies, can, without inconvenience, spare a little as an annual subscription to the mission schools. If one or two kind friends in a congregation would, once a year, engage to collect such amount as might be convenient, there would be no difficulty in sustaining the operations of such an institution. Several appeals have been made lately on behalf of the school for which this paper



pleads, and many friends have kindly responded. If others will "do likewise" all embarrassment will soon terminate.

Remittances of donations and subscriptions by a post-office order on London, may be made either to the Rev. J. J. Freeman, Walthamstow, near London; or the Rev. J. Angus, A.M., Baptist Mission House, Moor-gate Street, London.

#### SURREY MISSION.

The autumnal meeting of this society was held at Epsom on Thursday, October the 17th. The Rev. Dr. Archer preached in the morning, and a public meeting was held in the evening. Thomas Kingsbury, Esq., in the chair. The assembly was addressed by the Revs. Dr. Archer, J. Adey, R. Connebee, S. A. Dubourg, J. Mirams, T. Kennerley, and J. E. Richards. The devotional parts of the service were conducted by the Revs. Hunt, Lee, and Soule. A deep interest was excited on behalf of this truly catholic and valuable institution, which has been engaged for nearly half a century in diffusing the gospel of Christ throughout the rural districts of the county. Four agents are wholly, and six partially, employed by the society. They preach in between thirty and forty villages. Two hundred and twenty persons are in Christian fellowship, five hundred and fifty children in the sabbath schools, with fifty teachers.

#### MARRIAGES.

At the particular baptist chapel, Great Yarmouth, by the Rev. W. Russell, M.A., October 22nd, Mr. GEORGE RICHARD STOREY, to Miss CHARLOTTE AMELIA, second daughter of the Rev. Henry Betts, minister of the above place.

At the baptist chapel, Lockwood, by the Rev. W. Walton, October 24th, JOHN R. HATTON, son of the late Mr. William LYND of Leeds, to SARAH, fourth daughter of Mr. William SHARP of Lockwood.

At the baptist chapel, Hemel Hempstead, by the Rev. B. P. Pratten, October 25th, Mr. J. P. BUTT-FIELD of Boxmoor, missionary to Honduras, to ANNA LOUISA, only daughter of Jonathan CAREY, Esq., and grand-daughter of the late Dr. Carey of Serampore.

At the baptist chapel, Parley, Hants, by the Rev. P. Alcock, October 31st, Mr. CHARLES ROBERTS, to Miss SARAH DOWLING, both of Parley.

At Zion Chapel, Worstead, by Rev. C. T. Keen, November 4th, Mr. W. BULLIMORE, to Miss M. A. BURTON, both of North Walsham.

At the baptist chapel, Hook Norton, by the Rev. J. Blakeman, November 5th, Mr. JOB NICHOLLS, to CATHARINE HEYNES, both of Hook Norton.

In Salem Chapel, Dover, by the Rev. J. P. Hewlett, November 7th, the Rev. EBENEZER DAVIS of Lewes, to JANE, youngest daughter of the late Mr. FLAVIUS KINGSFORD of Dover.

At the particular baptist chapel, Smarden, by the Rev. W. Syckelmoore, November 9th, Mr. JOHN WATERMAN of High Halden, to Miss NAOMI GOODWIN of Smarden.

At the particular baptist chapel, Smarden, by the Rev. W. Syckelmoore, November 11th, Mr. CHARLES BUSS of Smarden, to Miss SUSANNA WOOD of the same place.

At the baptist chapel, Silver Street, Kensington, by the Rev. Francis Wills, November 16th, Mr. WILLIAM DAY, to Mrs. MARY ANN CHANDLER, both of Kensington.

## CORRESPONDENCE.

#### THE VOLUNTARY SYSTEM.

*To the Editor of the Baptist Magazine.*

SIR,—The year is advancing, and many an anxious mind is employed with the consideration of a very important question. How shall I answer the demand which Christmas will render payable? This remark will, to some persons, appear trivial; to others the consideration of its consequences overwhelming. Allow me to suggest to Christians, members of dissenting churches, another question. Is there any class of persons more likely, on every account, to dread the termination of the year than those men you affectionately call "*our beloved pastors*;" to whom you look for spiritual consolation; from whom

you expect admonition and instruction for your children; those who are your chosen friends, your companions; who have free intercourse with your family, and are the witnesses of your domestic arrangements? Shall they, while partaking the hospitality of your table, observing the comfort of your family, and thus acquiring a knowledge of the many unnecessary indulgencies you grant and partake of—shall they continue to suffer under the corroding care and anxious thought?—ah, how shall I pay the debt I owe for the plain, indispensable provision of my house? Alas, sir, so it is! The interest, well-being, and respectability of our ministers have not the attention they demand. Perhaps there is not one member of our numer-

ous churches; no, not one, poor or rich, who can say in the sight of God, I have done what I ought, I have ever done what I could, and all that I could to remunerate my pastor for his entire time and indefatigable labour.

The subject forbids much public exposition. May this brief expostulation lead every one seriously to the inquiry, How stands this matter with my conscience, in all its extensive and distressing results? If the charge is admitted at that tribunal, the sin will be corrected; very many of the opulent and of the respectable amongst the congregations will double, and all according to their ability will increase their subscriptions, and render the approaching holidays a season of more adequate remuneration, relief, and comfort to our ministers throughout the kingdom than ever has been known. And then we may expect from on high that promised reward of continuance in well doing which constitutes the enjoyment of every one who feels it a privilege to be

A MEMBER OF A CHRISTIAN CHURCH.

### EDITORIAL POSTSCRIPT.

Whether our friends will value the Almanack in the ensuing pages in a degree proportionate to the trouble it has cost the compiler, we know not; but we can assure them that no pains have been spared to render it worthy of their acceptance. The difficulty of collecting all the requisite items has proved very great; greater, by far, than it will be another year, should a repetition of the effort be attempted. In one respect the editor hopes that the work will be satisfactory; though complete accuracy is scarcely attainable in a first essay of this kind, he indulges a persuasion that if any errors are found they will be few and unimportant. It will oblige him if readers who discover any will apprise him of the fact, care being taken, however,—which is not always taken in such cases,—that the corrections be themselves correct. In regard to deficiencies, he feels less confidence. It is certain that some who take up the work will be disappointed, finding that it does not contain some things that they look for. Letters have been received indicating the expectation of some correspondents that the Almanack would contain local details on a scale which would require a volume. The editor has thought that the work would be more generally acceptable if the price were confined to sixpence than if it were larger and more costly. He has believed it best also to be more expansive in those portions of it which contain information not to be procured elsewhere than in those of a more general character. Astronomical details will naturally be sought by those who take much interest in them, in the Nautical Almanack

published by the Board of Admiralty, or in White's Ephemeris published by the Stationers' Company; or, they may be found to a very considerable extent in the Christian Almanack published by the Religious Tract Society. The Annual Report of the Baptist Union, sold at a loss to the society for the price of one shilling, containing a vast body of denominational statistics, we have not attempted in any degree to supersede. We may add that much that has been asked for appears regularly, month by month, in the Baptist Magazine, of which some who have addressed their suggestions to the editor of the Baptist Almanack do not appear to be habitual readers. As intimated in our last, the Almanack will be sold by our publishers in a size adapted for the pocket. To this separate publication a few pages will be appended which it has not been found possible to include in this number of the Magazine, but which contain matters desirable in a pocket almanack.

A meeting of friends to the republication of select writings of baptists who lived in the days of the Tudors and the Stuarts, was held in the Library at the Mission House in Moor-gate Street, in the evening of the 13th of November. An address, evincing much research, was delivered by Mr. Underhill; after which it was resolved that a society should be formed. Mr. Jones of Kennington was chosen treasurer; Dr. Davies and Mr. Underhill accepted the secretaryship, and a very numerous council was appointed. The terms of subscription are to be ten shillings and sixpence per annum, payable in advance.

The Editor feels some delicacy in advertising to the fact, but the importance it has gradually assumed renders it incumbent to say, that when correspondents forward communications requesting their return, or ask questions requiring private answers, the price of the stamps which he affixes to the replies comes out of his own pocket. He trusts he shall be pardoned for mentioning this, not having done so till the expiration of seven years from his entrance upon his office. He is sorry also to add—as he does not wish to seem discourteous—that it is impossible for him, without neglecting higher duties, to answer more than a small proportion of the letters addressed to him. If he were to comply with all the desires of individual correspondents, sometimes at the end of a month there would be no new magazine.

It having been the design of many ministers and others to make exertions at the end of the year to increase the circulation of the Magazine, we beg to remind them that this is the proper time for carrying into effect their intention. Our January number will contain an excellent portrait of Dr. Hoby.



# THE BAPTIST ALMANACK

FOR 1845.

## CHRONOLOGICAL NOTES.

Golden Number . . . . .	3	Dominical Letter . . . . .	E
Epact . . . . .	22	Roman Indiction . . . . .	3
Solar Cycle . . . . .	6	Julian Period . . . . .	6558

The year 5606 of the Jewish Era commences October 2, 1845.

The year 1261 of the Mahommedan Era commences January 10, 1845.

## ASTRONOMICAL PHENOMENA.

In the year 1845, there will be two Eclipses of the Sun, two of the Moon, and a Transit of Mercury.

- I. An Annular Eclipse of the Sun, May 6, visible at Greenwich; beginning 31 minutes after 8 in the morning, ending 47 minutes after 10.
- II. A Transit of Mercury, May 8, partly visible at Greenwich. First contact 19 minutes after 4 in the afternoon; nearest approach of centres, 35 minutes after 9.
- III. A Total Eclipse of the Moon, May 21, invisible at Greenwich.
- IV. An Annular Eclipse of the Sun, Oct. 30, invisible at Greenwich.
- V. A Partial Eclipse of the Moon, Nov. 13, visible at Greenwich; beginning 57 minutes after 9 in the evening, ending 41 minutes after 3 next morning.

## HOLIDAYS AT PUBLIC OFFICES.

Mar. 21.	Good Friday . . . . .	All Public Offices.
May 1.	Ascension Day . . . . .	Transfer Office.
May 12.	Whit Monday . . . . .	Stamp Office, Custom House, Excise.
May 13.	Whit Tuesday . . . . .	Stamp Office, Custom House, Excise.
May 24.	Queen's Birthday . . . . .	Stamp Office, Custom House, Excise.
May 29.	Restoration of Charles II. . . . .	Stamp Office, Custom House, Excise.
Nov. 1.	All Saints' Day . . . . .	Transfer Office.
Nov. 9.	Prince of Wales's Birthday . . . . .	Stamp Office, Custom House, Excise.
Dec. 25.	Christmas Day . . . . .	All Public Offices.

## LAW TERMS.

Hilary Term . . . . .	Begins Jan. 11 . . . . .	Ends Jan. 31.
Easter . . . . .	April 15 . . . . .	May 8.
Trinity . . . . .	May 22 . . . . .	June 12.
Michaelmas . . . . .	Nov. 2 . . . . .	Nov. 25.

## UNIVERSITY TERMS.

### OXFORD.

Lent . . . . .	Begins Jan. 14 . . . . .	Ends Mar. 15 . . . . .
Easter . . . . .	April 2 . . . . .	May 10 . . . . .
Trinity . . . . .	May 14 . . . . .	July 5 . . . . .
Michaelmas . . . . .	Oct. 10 . . . . .	Dec. 17 . . . . .

### CAMBRIDGE.

Begins Jan. 13 . . . . .	Ends Mar. 15 . . . . .
April 2 . . . . .	July 4 . . . . .
Oct. 10 . . . . .	Dec. 16 . . . . .

## JANUARY.—FIRST MONTH.

Day of the Month.	Day of the Week.	Rising of the Sun.		Setting of the Sun.		PHASES OF THE MOON. Last quarter.....1st day.....3h 21m afternoon. New moon.....8th day.....7h 13m morning. First quarter.....15th day.....8h 51m morning. Full moon.....23rd day.....2h 20m afternoon. Last quarter.....31st day.....1h 56m morning.	Age of the Moon.	Rising and Setting of the Moon.		High water at London Bridge.	Day of the Year.
		h	m	h	m			h	m	morn	
1	W	8	9	4	0	1809 Baptist Magazine commenced.	23	morn		6 28	1
2	Th	8	8	4	1	14 Livy died at Padua and Ovid at Tomas.	24	1	4	7 19	2
3	F	8	8	4	2	1835 Kilner Pearson (Bahamas) died.	25	2	22	8 24	3
4	S	8	8	4	3	1568 Roger Ascham died.	26	3	39	9 46	4
5	S	8	8	4	4	Clock before sun 5 minutes 47 seconds.	27	4	56	11 11	5
6	M	8	7	4	5	Old Christmas day.	28	6	6	0a24	6
7	Tu	8	7	4	7	1715 Fenelon died.	29	7	3	1 23	7
8	W	8	6	4	8	1642 Galileo died.	●	sets		2 16	8
9	Th	8	6	4	9	1838 Royal Exchange burnt.	1	6a15		3 1	9
10	F	8	5	4	11	1645 Abp. Laud beheaded.	2	7	36	3 40	10
11	S	8	5	4	12	Hilary Term begins.	3	8	54	4 18	11
12	S	8	4	4	14	Clock before sun 8 minutes 43 seconds.	4	10	9	4 57	12
13	M	8	3	4	15	1844 William Nash (Yallahs) died, aged 38.	5	11	20	5 37	13
14	Tu	8	3	4	17	1603 Hampton Court Conference.	6	morn		6 22	14
15	W	8	2	4	18	London Baptist Association.	7	0	30	7 13	15
16	Th	8	1	4	20	1794 Edward Gibbon (historian) died.	8	1	38	8 10	16
17	F	8	0	4	21	1840 Moses Fisher (Liverpool) died æt. 65.	9	2	43	9 10	17
18	S	7	59	4	23	1805 J. D. Middleton (Lewes) died.	10	3	44	10 7	18
19	S	7	58	4	25	Clock before sun 11 minutes 7 seconds.	11	4	39	11 3	19
20	M	7	57	4	26	1723 Board of Bap. Ministers in London formed	12	5	28	11 58	20
21	Tu	7	56	4	28	1793 Louis XVI. of France guillotined.	13	6	10	morn	21
22	W	7	55	4	30	Clock before sun 11 minutes 58 seconds.	14	6	47	0 50	22
23	Th	7	53	4	32	1785 Isaac Mann born at Hunmanby.	○	rises		1 37	23
24	F	7	52	4	33	1679 Long Parliament dissolved.	16	6	a 8	2 19	24
25	S	7	51	4	35	Clock before sun 12 minutes 42 seconds.	17	7	17	2 56	25
26	S	7	50	4	37	1716 Dr. Williams (Founder of Library) died.	18	8	27	3 32	26
27	M	7	48	4	39	1806 Abraham Booth (Prescot St.) died æt. 72.	19	9	38	4 6	27
28	Tu	7	47	4	40	1547 Henry VIII. died, aged 55.	20	10	52	4 41	28
29	W	7	46	4	42	1820 George III died, aged 82.	21	morn		5 21	29
30	Th	7	44	4	44	1649 Charles I. beheaded, aged 48.	22	0	6	6 5	30
31	F	7	43	4	46	Hilary Term ends.	23	1	23	6 59	31

NOTES. No explanation of the columns on the left hand side of the page can be required. They show that the first day of January will in 1845 fall on a Wednesday, and that the sun will rise that morning nine minutes after eight, and set in the afternoon precisely at four. Respecting some of the columns at the right hand it will be necessary to say a few words. In that relating to the rising and setting of the moon, it is necessary to

## FEBRUARY.—SECOND MONTH.

Day of the Month.	Day of the Week.	Rising of the Sun.		Setting of the Sun.		PHASES OF THE MOON.	Age of the Moon.	Rising and Setting of the Moon.		High water at London Bridge.	Day of the Year.	
		h	m	h	m	New moon.....6th day.....6h 35m afternoon. First quarter .....14th day.....5h 0m morning. Full moon. ....22nd day.....6h 46m morning.		h	m			h
1	S	7	41	4	48	Clock before sun 13 minutes 56 seconds.	24	2m	38	8m	7	32
2	S	7	39	4	49	1841 Dr. Olinthus Gregory died, aged 67.	25	3	47	9	29	33
3	M	7	38	4	51	Clock before sun 14 minutes 10 seconds.	26	4	50	10	51	34
4	Tu	7	36	4	53	1835 Euphrates' expedition sailed.	27	5	40	0	a 5	35
5	W	7	35	4	55	46 B. C. Cato died.	28	6	20	1	5	36
6	Th	7	33	4	57	1685 Charles II. died, aged 54.	29	sets		1	55	37
7	F	7	31	4	59	1825 W. Day, Esq. Treas. Bap. Home Miss. d.	1	6a	25	2	38	38
8	S	7	29	5	0	1834 Joseph Ivimey (Eagle St.) died, æt. 61.	2	7	43	3	16	39
9	S	7	28	5	2	1555 Hooper burnt.	3	3	53	3	53	40
10	M	7	26	5	4	1840 Queen Victoria married.	4	10	10	4	30	41
11	Tu	7	24	5	6	Clock before sun 14 minutes 33 seconds.	5	11	20	5	11	42
12	W	7	22	5	8	1555 Lady Jane Grey beheaded.	6	morn.		5	55	43
13	Th	7	20	5	10	1689 William III.'s accession.	7	0	27	6	44	44
14	F	7	18	5	11	1779 Captain Cook killed at Owhyee.	8	1	30	7	37	45
15	S	7	17	5	13	1798 The Pope expelled from Rome.	9	2	28	8	35	46
16	S	7	15	5	15	1835 John Broadley Wilson, Esq. died, aged 70.	10	3	21	9	31	47
17	M	7	13	5	17	Clock before sun 14 minutes 18 seconds.	11	4	5	10	27	48
18	Tu	7	11	5	19	1546 Martin Luther died, æt. 64.	12	4	44	11	23	49
19	W	7	9	5	21	1569 Miles Coverdale buried, aged 81.	13	5	17	morn.		50
20	Th	7	7	5	22	Clock before sun 14 minutes 1 second.	14	5	44	0	18	51
21	F	7	5	5	24	1831 Robert Hall died, æt. 67.	15	6	9	1	8	52
22	S	7	3	5	26	1765 John Brine (Cripplegate) died, æt. 63.	16	riser		1	51	53
23	S	7	0	5	28	1814 Rowe, baptist miss. landed in Jamaica.	17	7a	26	2	30	54
24	M	6	58	5	29	1774 Adolphus, duke of Cambridge, born.	18	8	40	3	7	55
25	Tu	6	56	5	31	1723 Sir Christopher Wren died.	19	9	56	3	44	56
26	W	6	54	5	33	1815 Napoleon Bonaparte left Elba.	20	11	13	4	23	57
27	Th	6	52	5	35	Clock before sun 12 minutes 58 seconds.	21	morn.		5	6	58
28	F	6	50	5	37	Auditors and Assessors of Boroughs elected.	22	0	26	5	55	59

Observe that before the full the time of *rising* is given, and after the full the time of *setting*. Thus, on the 2nd of January the moon rises four minutes after one in the morning. It sets on that day at twenty-six minutes after eleven in the morning; but this being in the day-light, a knowledge of the fact is of no great importance; we have therefore omitted it, in accordance with the plan adopted for brevity sake in most Almanacks. So also in the high water table, an indication of the hour once a day is generally thought sufficient: it being safe to reckon that high water in the afternoon is about twenty minutes later than in the morning.



## MARCH.—THIRD MONTH.

		PHASES OF THE MOON.											
Day of the Month.	Day of the Week.	Rising of the Sun.		Setting of the Sun.		Last quarter.....1st day.....10h 14m morning. New moon.....8th day.....6h 36m morning. First quarter.....16th day.....1h 53m morning. Full moon.....23rd day.....8h 19m afternoon. Last quarter.....30th day.....5h 0m afternoon.		Age of the Moon.	Rising and Setting of the Moon.		High water at London Bridge.	Day of the Year.	
		h	m	h	m				h	m	h	m	
1	S	6	48	5	38	1841 Accrington Academy commenced.	23	1m38	6m53	60			
2	S	6	46	5	40	1791 John Wesley died, æt. 88.	24	2 41	8 2	61			
3	M	6	43	5	42	Clock before sun 12 minutes 10 seconds.	25	3 34	9 18	62			
4	Tu	6	41	5	44	1461 Henry VI. died, aged 49.	26	4 16	10 34	63			
5	W	6	39	5	45	1827 J. B. Pewtress (Lewes) died, aged 71.	27	4 51	11 45	64			
6	Th	6	37	5	47	1819 Thos. Ladson (Needingworth) died, aged 88.	28	5 19	0a42	65			
7	F	6	35	5	49	1823 William Ward (Serampore) died, aged 54.	29	5 45	1 30	66			
8	S	6	32	5	51	1702 William III. died, aged 52.	●	sets	2 11	67			
9	S	6	30	5	52	1825 John Saffery (Salisbury) died, aged 63.	1	7a48	2 49	68			
10	M	6	28	5	54	Clock before sun 10 minutes 29 seconds.	2	8 59	3 26	69			
11	Tu	6	26	5	56	1812 Fire at Serampore.	3	10 9	4 3	70			
12	W	6	23	5	57	1835 Drs. Cox and Hoby sailed for America.	4	11 15	4 43	71			
13	Th	6	21	5	59	1815 Treaty of Vienna signed.	5	morn.	5 28	72			
14	F	6	19	6	1	Clock before sun 9 minutes 23 seconds.	6	0 16	6 17	73			
15	S	6	17	6	3	44B.C. Julius Cæsar assassinated.	7	1 10	7 7	74			
16	S	6	14	6	4	37 The Emperor Tiberius died, æt. 78.	8	1 58	7 58	75			
17	M	6	12	6	6	1840 W. H. Pearce (Calcutta) died, aged 48.	9	2 40	8 52	76			
18	Tu	6	10	6	8	1823 Ed. Edmonds (Birmingham) died, aged 73.	10	3 15	9 48	77			
19	W	6	8	6	9	Clock before sun 7 minutes 56 seconds.	11	3 45	10 45	78			
20	Th	6	5	6	11	1825 James Dore (Maze Pond) died, aged 61.	12	4 11	11 43	79			
21	F	6	3	6	13	Good Friday. Holiday at Public Offices.	13	4 34	morn.	80			
22	S	6	0	6	14	Clock before sun 7 minutes 1 second.	14	4 56	0 35	81			
23	S	5	58	6	16	Easter, or Feast of Passover.	○	rises	1 22	82			
24	M	5	56	6	18	1840 Bible Translation Society formed.	16	7a39	2 4	83			
25	Tu	5	54	6	19	1825 Dr. Ryland (Bristol) died, a. 72. Lady Day.	17	8 58	2 45	84			
26	W	5	52	6	21	1841 Miles Oddy (Haworth) died, aged 85.	18	10 14	3 26	85			
27	Th	5	49	6	23	1625 James I. died, aged 58.	19	11 27	4 9	86			
28	F	5	47	6	24	Clock before sun 5 minutes 10 seconds.	20	morn.	4 56	87			
29	S	5	45	6	26	1819 Elisha Smith (Blookley) died, aged 64.	21	0 34	5 49	88			
30	S	5	42	6	28	1814 Capitulation of Paris.	22	1 30	6 47	89			
31	M	5	40	6	29	1829 Wm. Winterbotham (Shortwood) d. a. 65.	23	2 14	7 52	90			

In the central part of the page the phrases, clock before sun, and clock after sun, occur occasionally; relating to the equation of time. There are but four days in the year in which the exact mean time is indicated by the sun's shadow; but in setting a watch by the sun dial it is generally necessary to allow for the variation belonging to the season. Thus, on the fifth of January the watch should be set five minutes and forty-five seconds forwarder

## APRIL.—FOURTH MONTH.

Day of the Month.	Day of the Week.	Rising of the Sun.		Setting of the Sun.		PHASES OF THE MOON.	Age of the Moon.	Rising and Setting of the Moon.		High water at London Bridge.	Day of the Year.
		h	m	h	m			h	m		
						New moon.....6th day.....7h 40m afternoon. First quarter .....14th day.....9h 23m afternoon. Full moon.....22nd day.....7h 12m morning. Last quarter .....28th day.....11h 19m afternoon.					
1	Tu	5	38	6	31	Clock before sun 3 minutes 56 seconds.	24	2m	52	9m 3	91
2	W	5	36	6	33	1801 Battle of Copenhagen.	25	3	23	10 14	92
3	Th	5	33	6	35	1841 Joseph Seymour (Bradford) died, aged 70.	26	3	48	11 21	93
4	F	5	31	6	36	1743 Daniel Neale, historian, died.	27	4	12	0a17	94
5	S	5	29	6	38	1811 Robert Raikes died.	28	4	33	1 2	95
6	S	5	27	6	39	1191 Richard I. died, aged 43.	●	sets		1 43	96
7	M	5	24	6	41	Clock before sun 2 minutes 10 seconds.	1	7a	50	2 22	97
8	Tu	5	22	6	43	Clock before sun 1 minute 53 seconds.	2	8	58	3 0	98
9	W	5	20	6	44	1827 Solomon Young (Stepney Col.) d. aged 42.	3	10	2	3 38	99
10	Th	5	18	6	46	1823 John Stanger (Bessel's Green) d. aged 80.	4	11	0	4 17	100
11	F	5	16	6	48	1814 Abdication of Napoleon Buonaparte.	5	11	51	4 59	101
12	S	5	13	6	50	1837 Dr. Steadman (Bradford) died.	6	morn.		5 44	102
13	S	5	11	6	51	1829 Royal assent to Catholic Relief Bill.	7	0	35	6 30	103
14	M	5	9	6	53	Clock before sun 16 seconds.	8	1	12	7 18	104
15	Tu	5	7	6	55	Easter Term begins.	9	1	44	8 9	105
16	W	5	5	6	56	1521 Arrival of Luther at Diet of Worms.	10	2	10	9 5	106
17	Th	5	3	6	58	Clock after sun 28 seconds.	11	2	34	10 4	107
18	F	5	0	6	59	1829 J. K. Hall (Kettering) died, æt. 43.	12	2	57	11 6	108
19	S	4	58	7	1	1814 Baptist Irish Society formed.	13	3	19	morn.	109
20	S	4	56	7	3	Clock after sun 1 minute 9 seconds.	14	3	41	0 2	110
21	M	4	54	7	4	1509 Henry VII. died, aged 52.	15	4	7	0 54	111
22	Tu	4	52	7	6	Clock after sun 1 minute 34 seconds.	○	rises		1 43	112
23	W	4	50	7	8	1820 John Martin (Keppel St.) died, aged 79.	17	9a	10	2 28	113
24	Th	4	48	7	9	1800 Church formed at Serampore.	18	10	22	3 13	114
25	F	4	46	7	11	1843 Princess Alice born.	19	11	23	3 59	115
26	S	4	44	7	12	Clock after sun 2 minutes 19 seconds.	20	morn.		4 47	116
27	S	4	42	7	14	1797 Sir William Jones died.	21	0	12	5 37	117
28	M	4	40	7	16	1521 Luther's abduction to Wartburg.	22	0	54	6 30	118
29	Tu	4	38	7	17	1640 Benj. Keach born at Stokehamer, Bucks.	23	1	26	7 30	119
30	W	4	36	7	19	1844 Anti-State-Church Conference opened.	24	1	52	8 34	120

than the time indicated by the sun dial; and on the fourth of May three minutes twenty-three seconds after the sun dial.

The annual meetings of the principal Baptist Societies are usually held in London in the last week in April. We regret that the arrangements are not sufficiently matured to enable us to specify the days on which they will respectively occur this year.

## MAY.—FIFTH MONTH.

Day of the Month.	Day of the Week.	Rising of the Sun.	Setting of the Sun.	PHASES OF THE MOON.	Age of the Moon.	Rising and Setting of the Moon.	High water at London Bridge.	Day of the Year.
				New moon.....6th day.....9h 58m morning.				
				First quarter.....14th day.....2h 9m afternoon.				
				Full moon.....21st day.....3h 58m afternoon				
				Last quarter.....28th day.....6h 25m morning.				
1	Th	h m 4 34	h m 7 20	Ascension Day. Holiday at Transfer Office.	25	h m 2m16	h m 9m42	121
2	F	4 32	7 22	1764 Robert Hall born at Arnsby.	26	2 38	10 48	122
3	S	4 31	7 24	1494 Jamaica discovered; 1655, taken by Eng.	27	3 0	11 44	123
4	S	4 29	7 25	Clock after sun 3 minutes 23 seconds.	28	3 24	0a32	124
5	M	4 27	7 27	1844 Joseph Gutteridge, Esq. died, æt. 92.	29	3 50	1 16	125
6	Tu	4 25	7 29	Eclipse of the sun. Bucks Association.*	●	sets	1 56	126
7	W	4 24	7 30	1815 Andrew Fuller (Kettering) died, æt. 62.	1	8a51	2 36	127
8	Th	4 22	7 32	Easter term ends. Transit of Mercury.	2	9 44	3 15	128
9	F	4 20	7 33	1828 Corporation and Test Acts repealed.	3	10 31	3 54	129
10	S	4 18	7 35	Clock after sun 3 minutes 48 seconds.	4	11 11	4 32	130
11	S	4 17	7 36	Whit Sunday, or Pentecost.	5	11 44	5 12	131
12	M	4 15	7 38	Holiday at Stamp Off. &c. Association.*	6	morn.	5 53	132
13	Tu	4 14	7 39	Holiday at Stamp Off. &c. Associations.*	7	0 11	6 34	133
14	W	4 12	7 41	Associations.*	8	0 36	7 19	134
15	Th	4 11	7 42	1823 John Palmer (Shrewsbury) died, aged 56.	9	0 59	8 11	135
16	F	4 9	7 44	Clock after sun 3 minutes 53 seconds.	10	1 21	9 13	136
17	S	4 8	7 45	1840 Samuel Green (Bluntisham) died.	11	1 43	10 23	137
18	S	4 6	7 47	1803 Buonaparte appointed Emperor of France.	12	2 6	11 33	138
19	M	4 5	7 48	1835 Samuel Saunders (Liverpool) d. aged 56.	13	2 32	morn.	139
20	Tu	4 4	7 50	Essex Association.*	14	3 4	0 33	140
21	W	4 2	7 51	South Western Association.*	○	rises	1 25	141
22	Th	4 1	7 53	Trinity term begins.	16	9 a 8	2 16	142
23	F	4 0	7 54	Clock after sun 3 minutes 34 seconds.	17	10 5	3 4	143
24	S	3 59	7 55	1819 Queen Victoria born. Holiday.	18	10 50	3 49	144
25	S	3 58	7 56	1824 Dr. Ryland died, aged 72.	19	11 27	4 34	145
26	M	3 56	7 58	735 Venerable Bede died.	20	11 56	5 18	146
27	Tu	3 55	7 59	1564 John Calvin died.	21	morn.	6 5	147
28	W	3 54	8 0	Clock after sun 3 minutes 14 seconds.	22	0 22	6 56	148
29	Th	3 53	8 1	1660 Charles II. restored. Holiday.	23	0 45	7 55	149
30	F	3 52	8 2	1744 Alexander Pope died.	24	1 6	9 1	150
31	S	3 52	8 3	1842 Jubilee Meeting at Kettering.	25	1 29	10 6	151

\* Many Baptist Associations will meet this month: on the 6th the-Buckinghamshire at Buckingham; on the 12th (we believe) the Northern at Stockton-on-Tees; on the 13th, the Western at Lyme, the Berks and West Middlesex at Windsor, the Midland at Heneage Street, Birmingham, and the West Riding of Yorkshire at Bradford; on the 14th, the Southern at Gosport, the Gloucestershire at Chepstow, and the Lancashire and Cheshire at Manchester; on the 20th the Essex at Thorpe; and on the 21st the South Western at Grampound.

The eclipse of the sun on the 6th day will not be visible in this country till thirty-one minutes after eight in the forenoon; and its greatest obscuration will be at thirty-six minutes after nine.



## JUNE.—SIXTH MONTH.

Day of the Month.	Day of the Week	Rising of the Sun.		Setting of the Sun.		PHASES OF THE MOON.	Age of the Moon.	Rising and Setting of the Moon.		High water at London Bridge.	Day of the Year.	
		h	m	h	m			h	m			h
						New Moon.....5th day.....1h 8m morning.						
						First quarter.....13th day.....3h 43m morning.						
						Full moon.....19th day.....11h 18m afternoon.						
						Last quarter.....26th day.....3h 27m afternoon.						
1	S	3	51	8	5	1842 Jubilee Meeting at Kettering.	26	1m	53	11m	7	152
2	M	3	50	8	6	1844 Ebenezer Daniel (Ceylon) died.	27	2	20	0a	2	153
3	Tu	3	49	8	7	Associations.*	28	2	52	0	48	154
4	W	3	48	8	8	1717 Formation of Particular Baptist Fund.	29	3	29	1	32	155
5	Th	3	48	8	9	1771 Ernest King of Hanover born.	●	sets		2	14	156
6	F	3	47	8	10	1814 Allied Sovereigns arrive in London.	1	9a	10	2	53	157
7	S	3	47	8	11	1770 New Connexion of Gen. Baptists formed.	2	9	46	3	31	158
8	S	3	46	8	11	Clock after sun 1 minute 19 seconds.	3	10	15	4	7	159
9	M	3	46	8	12	1834 Dr. Carey died, æt. 73.	4	10	41	4	42	160
10	Tu	3	45	8	13	Associations.*	5	11	4	5	18	161
11	W	3	45	8	14	1727 George I. died, aged 67.	6	11	25	5	55	162
12	Th	3	45	8	14	Trinity Term ends.	7	11	46	6	35	163
13	F	3	44	8	15	1793 Thomas and Carey embarked for India.	8	morn.		7	21	164
14	S	3	44	8	16	1820 Joseph Phillips (Java) died.	9	0	8	8	21	165
15	S	3	44	8	16	Clock before sun 5 seconds.	10	0	32	9	38	166
16	M	3	44	8	17	1833 B. Hodgkins (Soham) died, æt. 58.	11	1	0	11	0	167
17	Tu	3	44	8	17	1832 Richard Davis (Walworth) died, æt. 65.	12	1	34	morn.		168
18	W	3	44	8	17	1815 Battle of Waterloo.	13	2	17	0	14	169
19	Th	3	44	8	18	Glamorganshire Association at Hengoed.	○	rises		1	14	170
20	F	3	44	8	18	1837 William IV. died, aged 72.	15	8a	41	2	6	171
21	S	3	44	8	18	1377 Edward III. died, aged 65. Longest day.	16	9	24	2	53	172
22	S	3	45	8	18	1814 John Sutcliff (Olney) died, æt. 72.	17	9	57	3	37	173
23	M	3	45	8	19	1825 John Trickett (Bramley) died, æt. 49.	18	10	24	4	17	174
24	Tu	3	45	8	19	1813 Baptist Union formed. Midsummer day.	19	10	48	4	56	175
25	W	3	46	8	19	1483 Edward V. died, aged 12.	20	11	12	5	37	176
26	Th	3	46	8	19	1830 George IV. died, aged 68.	21	11	35	6	23	177
27	F	3	46	8	19	1833 William Shenston (Alie St.) died, æt. 62.	22	11	59	7	15	178
28	S	3	47	8	19	1838 Coronation of Queen Victoria.	23	morn.		8	17	179
29	S	3	47	8	18	1825 Camberwell Baptist Chapel opened.	24	0	25	9	25	180
30	M	3	48	8	18	1844 Baptist Chapel, Hitchin, opened.	25	0	54	10	28	181

\* June is a month in which several associations hold their annual meetings. On the 3rd the Suffolk and Norfolk meet at Otley, the East Kent at Ramsgate, and the West Kent and Sussex old association at Battle; on the 10th the Carmarthenshire and Cardiganshire at Rhydwilim, and the New West Kent and Sussex at Rhye; and on the 19th the Glamorganshire at Hengoed.

## JULY.—SEVENTH MONTH.

Day of the Month.	Day of the Week.	Rising of the Sun.		Setting of the Sun.		PHASES OF THE MOON.	Age of the Moon.	Rising and Setting of the Moon.		High water at London Bridge.	Day of the Year.	
		h	m	h	m			h	m	h	m	
1	Tu	3	48	8	18	1814 John Evans (Abingdon) died, aged 59.	26	1m	29	11	27	182
2	W	3	49	8	17	Clock before sun 3 minutes 38 seconds.	27	2	12	0a	19	183
3	Th	3	50	8	17	Dog days begin.	28	2	59	1	5	184
4	F	3	51	8	17	1776 Independence of United States declared.	●	sets		1	49	185
5	S	3	52	8	16	1816 Abraham Austin (Fetter Lane) d. æt. 67.	1	8a	19	2	30	186
6	S	3	53	8	16	1553 Edward VI. died, aged 15.	2	8	47	3	6	187
7	M	3	53	8	15	1307 Edward I. died, aged 67.	3	9	10	3	41	188
8	Tu	3	54	8	14	1839 Edmund Clarke (Truro) died, aged 42.	4	9	32	4	14	189
9	W	3	55	8	14	Worcestershire Association at Alcester.	5	9	54	4	48	190
10	Th	3	56	8	13	1509 John Calvin born.	6	10	14	5	24	191
11	F	3	57	8	12	Clock before sun 5 minutes 7 seconds.	7	10	36	6	3	192
12	S	3	58	8	12	100 B.C. Julius Cæsar born.	8	11	1	6	50	193
13	S	3	59	8	11	1815 Ebenezer Chapel, Margate, opened.	9	11	31	7	48	194
14	M	4	0	8	10	1789 Bastile at Paris destroyed.	10	morn.		9	4	195
15	Tu	4	2	8	9	The day called St. Swithin's.	11	0	9	10	34	196
16	W	4	3	8	8	1546 Anne Askew martyred.	12	0	56	11	55	197
17	Th	4	4	8	7	1834 Lord Melbourne made Premier.	13	1	55	morn.		198
18	F	4	5	8	6	1704 Benjamin Keach died, æt. 64.	14	3	7	1	0	199
19	S	4	7	8	4	Assessed taxes and poor rates to be paid.*	○	rises		1	53	200
20	S	4	8	8	3	Geo. Barclay (Kilwinning) died, aged 74.	16	8a	23	2	39	201
21	M	4	9	8	2	Clock before sun 6 minutes 3 seconds.	17	8	51	3	19	202
22	Tu	4	10	8	0	1841 John Dyer died, aged 57.	18	9	16	3	58	203
23	W	4	12	7	59	Norfolk and Norwich Association.	19	9	40	4	36	204
24	Th	4	13	7	58	1792 John C. Ryland died, æt. 79.	20	10	4	5	14	205
25	F	4	15	7	57	1817 Dr. Fawcett (Hebden Bridge) æt. 77.	21	10	30	5	57	206
26	S	4	16	7	55	1795 William Romaine died, æt. 81.	22	10	58	6	48	207
27	S	4	17	7	54	Clock before sun 6 minutes 10 seconds.	23	11	32	7	45	208
28	M	4	19	7	52	1823 James Hinton (Oxford) died.	24	morn.		8	49	209
29	Tu	4	20	7	51	1833 William Wilberforce died, æt. 74.	25	0	11	9	52	210
30	W	4	22	7	49	Clock before sun 6 minutes 6 seconds.	26	0	56	10	51	211
31	Th	4	23	7	48	Lists of Electors for Boroughs to be made.	27	1	48	11	48	212

\* Electors will find that several things demand their attention in July. Claims for county votes must be made on or before the 19th, by persons entitled to be on the register, if they are not on it already, or if they have changed their qualification or residence. Electors for cities or boroughs must take care that all assessed taxes and poor rates due on the 6th of April are paid on or before the 19th, or they will be disqualified. Overseers are bound to make out lists of both county and borough electors on the 31st.

## AUGUST.—EIGHTH MONTH.

Day of the Month.	Day of the Week.	Rising of the Sun.		Setting of the Sun.	PHASES OF THE MOON. New moon.....3rd day.....7h 25m morning. First quarter.....10th day.....10h 41m afternoon. Full moon.....17th day.....1h 17m afternoon. Last quarter.....24th day.....6h 27m afternoon.	Age of the Moon.	Rising and Setting of the Moon.		High water at London Bridge.	Day of the Year.
		h m	h m				h m	h m		
1	F	4 25	7 46	1834	Slavery & 1838 Apprenticeship abolished.	28	2m45	0a38	213	
2	S	4 26	7 44	1821	William Button (Dean Street) died.	29	3 46	1 22	214	
3	S	4 28	7 43		Borough and County lists exhibited.*	●	sets	2 3	215	
4	M	4 29	7 41		Clock before sun 5 minutes 47 seconds.	1	7a39	2 40	216	
5	Tu	4 31	7 40	1835	Dr. McCrie died, aged 63.	2	8 0	3 15	217	
6	W	4 32	7 38	1844	Prince Alfred Earnest Albert born.†	3	8 21	3 49	218	
7	Th	4 34	7 36	1825	Edward Torlin (Harlington) died, aged 50.	4	8 43	4 24	219	
8	F	4 35	7 34	1827	George Canning, premier, died.	5	9 8	5 1	220	
9	S	4 37	7 32	1791	Dr. Caleb Evans (Bristol) died, æt. 54.	6	9 35	5 43	221	
10	S	4 38	7 31	1812	Lawson and Johns arrived at Calcutta.	7	10 9	6 31	222	
11	M	4 40	7 29		Dog days end.	8	10 50	7 31	223	
12	Tu	4 42	7 27	1819	Richard Mosely (Grittleton) died.	9	11 43	8 47	224	
13	W	4 43	7 25	1792	Queen Adelaide born.	10	morn.	10 13	225	
14	Th	4 45	7 23		Clock before sun 4 minutes 25 seconds.	11	0 46	11 38	226	
15	F	4 46	7 21	1769	Napoleon Buonaparte born.	12	2 0	morn.	227	
16	S	4 48	7 19	1678	Andrew Marvell died.	13	3 20	0 42	228	
17	S	4 49	7 17	1786	Duchess of Kent born.	○	rises	1 35	229	
18	M	4 51	7 15	1841	Daniel Williams (Fairford) died, æt. 82.	15	7 16	2 19	230	
19	Tu	4 53	7 13	14	The Emperor Augustus died, æt. 76.	16	7 40	2 59	231	
20	W	4 54	7 11	1800	John Fountain (Dinagapore) died, aged 33.	17	8 5	3 35	232	
21	Th	4 56	7 9	1829	John Toms (Chard) died, aged 66.	18	8 32	4 11	233	
22	F	4 57	7 7	1485	Richard III. slain at Bosworth.	19	9 1	4 52	234	
23	S	4 59	7 5	1806	Chater and Robinson arrived in India.	20	9 33	5 36	235	
24	S	5 1	7 3	1844	Dr. Carson (Tubbermore) died, aged 68.	21	10 9	6 24	236	
25	M	5 2	7 0	1795	Dr. Samuel Stennett (Wild St.) died, æt. 68.	22	10 53	7 17	237	
26	Tu	5 4	6 58	1819	Prince Albert born.	23	11 42	8 16	238	
27	W	5 5	6 56		Clock before sun 1 minute 19 seconds.	24	morn.	9 16	239	
28	Th	5 7	6 54	1839	John Chin (Walworth) died, æt. 67.	25	0 37	10 15	240	
29	F	5 9	6 52	1830	John Morris (Borough Green) died, æt. 77.	26	1 36	11 11	241	
30	S	5 10	6 50		Clock before sun 27 seconds.	27	2 40	0 a 5	242	
31	S	5 12	6 47	1683	John Bunyan died, aged 60.	28	3 45	0 52	243	

\* On the 3rd and 10th of August county and borough lists are to be on church and chapel doors. The 20th is the last day for leaving with overseers objections to county electors, and the 25th to electors for boroughs. The 25th is the last day to claim as borough electors. All taxes and rates payable March 1st must be paid on or before the 30th of August, by persons claiming to be enrolled as burgesses under the Municipal Corporations Act.

† On the 6th of August the Baptist Union of Scotland is to meet at Aberdeen.



## SEPTEMBER.—NINTH MONTH.

Day of the Month.	Day of the Week.	Rising of the Sun.		Setting of the Sun.		PHASES OF THE MOON.	Age of the Moon.	Rising and Setting of the Moon.		High water at London Bridge.	Day of the Year.
		h	m	h	m			h	m	h	m
1	M	5	13	6	45	1832 Joseph Kinghorn died, æt. 67.	●			1a34	244
2	Tu	5	15	6	43	1666 Fire of London began.	1	6a27		2 13	245
3	W	5	17	6	41	1841 Sir Robert Peel made premier.	2	6 49		2 50	246
4	Th	5	18	6	39	1844 Lewisham Road Chapel opened.	3	7 13		3 26	247
5	F	5	20	6	36	1774 First American Congress.	4	7 40		4 4	248
6	S	5	21	6	34	Clock after sun 1 minute 47 seconds.	5	8 11		4 45	249
7	S	5	23	6	32	Electoral lists to be exhibited.*	6	8 51		5 30	250
8	M	5	25	6	30	70 Jerusalem taken by Titus.	7	9 39		6 21	251
9	Tu	5	26	6	27	1087 William I. died, aged 60.	8	10 37		7 22	252
10	W	5	28	6	25	Clock after sun 3 minutes 8 seconds.	9	11 45		8 35	253
11	Th	5	29	6	23	569 Mohammed born at Mecca.	10	morn.		9 58	254
12	F	5	31	6	20	1838 New Chapel at Shortwood opened.	11	0 59		11 15	255
13	S	5	33	6	18	81 The Emperor Titus died.	12	2 17	morn.		256
14	S	5	34	6	16	1812 Napoleon entered Moscow—conflagration.	13	3 38		0 19	257
15	M	5	36	6	13	1830 Liverpool and Manchester Railway opened.	○	rises		1 9	258
16	Tu	5	37	6	11	Clock after sun 5 minutes 14 seconds.	15	6 a 6		1 54	259
17	W	5	38	6	9	1838 London and Birmingham Railway opened.	16	6 32		2 35	260
18	Th	5	41	6	6	1714 George I. landed in England.	17	7 1		3 12	261
19	F	5	42	6	4	1691 Hansard Knollys died, æt. 93.	18	7 31		3 49	262
20	S	5	44	6	2	1836 Austin St. Chapel, Shoreditch, opened.	19	8 7		4 30	263
21	S	5	45	6	0	1665 John Gifford (Bedford) died.	20	8 48		5 13	264
22	M	5	47	5	57	1795 London Missionary Society formed.	21	9 35		6 0	265
23	Tu	5	49	5	55	1840 Thomas Coles (Bourton) died, æt. 61.	22	10 28		6 49	266
24	W	5	50	5	53	1818 John Dyer chosen Secretary to Mission.	23	11 26		7 41	267
25	Th	5	52	5	50	Clock after sun 8 minutes 23 seconds.	24	morn.		8 36	268
26	F	5	53	5	48	1815 The "Holy Alliance" formed.	25	0 28		9 32	269
27	S	5	55	5	46	1831 Zenas Trivett (Langham) died.	26	1 32		10 28	270
28	S	5	57	5	44	Clock after sun 9 minutes 23 seconds.	27	2 38		11 24	271
29	M	5	58	5	41	1399 Richard II. died, aged 33.	28	3 45		0a17	272
30	Tu	6	0	5	39	1770 George Whitfield died.	29	4 54		1 3	273

\* On the 7th and 14th, lists of objections to county electors, and claims and objections for borough lists are to be affixed to church doors. Under the Municipal Reform Act, overseers are to deliver lists of burgesses to the town clerk on the 5th; the town clerk is to cause the lists to be fixed in some public place from the 8th to the 15th; claims and objections are to be made on or before the 15th; and lists of claims and objections are to be fixed in some public place in the borough from the 24th till October 1st.

## OCTOBER.—TENTH MONTH.

Day of the Month.	Day of the Year.	Rising of the Sun.		Setting of the Sun.		PHASES OF THE MOON. New moon.....1st day.....10h 59m morning. First quarter.....8th day.....11h 31m morning. Full moon.....15th day..... 9h 56m morning. Last quarter.....23rd day..... 8h 14m morning. New moon.....30th day.....11h 42m afternoon.	Age of the Moon.	Rising and Setting of the Moon.		High water at London Bridge.	Day of the Year.
		h	m	h	m			h	m	h	m
1	W	6	1	5	36	1828 London University opened.	●	sets	1a46		274
2	Th	6	3	5	34	1792 Baptist Missionary Society formed.	1	5a43	2 27		275
3	F	6	5	5	32	1833 Joseph Hughes (Battersea) died, aged 65.	2	6 14	3 7		276
4	S	6	7	5	30	1535 Coverdale's Bible published.	3	6 51	3 48		277
5	S	6	8	5	28	1816 John Carter (St. Albans) died.	4	7 36	4 32		278
6	M	6	10	5	25	Clock after sun 11 minutes 52 seconds.	5	8 32	5 20		279
7	Tu	6	12	5	23	Clock after sun 12 minutes 9 seconds.	6	9 36	6 13		280
8	W	6	13	5	21	1844 Louis Philippe visited Queen Victoria.	7	10 47	7 11		281
9	Th	6	15	5	19	1755 Eddystone Lighthouse finished.	8	morn.	8 20		282
10	F	6	17	5	17	1799 Samuel Pearce (Birmingham) died.	9	0 3	9 34		283
11	S	6	18	5	14	Old Michaelmas Day.	10	1 21	10 48		284
12	S	6	20	5	12	1843 B. H. Draper (Southampton) d. aged 65.	11	2 38	11 51		285
13	M	6	22	5	10	1644 Benjamin Keach pilloried at Aylesbury.	12	3 55	morn.		286
14	Tu	6	24	5	8	1771 Dr. Gill (Southwark) died, aged 73.	13	5 10	0 42		287
15	W	6	25	5	6	1843 John Foster died, aged 70.	○	rises	1 26		288
16	Th	6	27	5	4	1555 Ridley and Latimer burnt at Oxford.	15	5a29	2 7		289
17	F	6	29	5	2	1834 Parliament Houses burnt.	16	6 2	2 48		290
18	S	6	30	4	59	1685 Edict of Nantes revoked by Louis XIV.	17	6 42	3 27		291
19	S	6	32	4	57	1813 Defeat of Napoleon at Leipzig.	18	7 27	4 7		292
20	M	6	34	4	55	Clock after sun 15 minutes 8 seconds.	19	8 19	4 48		293
21	Tu	6	36	4	53	1805 Lord Nelson killed at Trafalgar.	20	9 15	5 32		294
22	W	6	37	4	51	1822 King Street Chapel, Maidstone, opened.	21	10 15	6 18		295
23	Th	6	39	4	49	1685 Elizabeth Gaunt martyred.	22	11 18	7 5		296
24	F	6	41	4	47	1833 D. Clarabut (New Mill) died, aged 41.	23	morn.	7 55		297
25	S	6	43	4	45	1760 George II. died, aged 77.	24	0 22	8 47		298
26	S	6	44	4	43	1751 Dr. Doddridge died.	25	1 28	9 42		299
27	M	6	46	4	41	Clock after sun 16 minutes 1 second.	26	2 35	10 39		300
28	Tu	6	48	4	39	1844 Royal Exchange opened.	27	3 44	11 38		301
29	W	6	50	4	37	1831 Riots and conflagration at Bristol.	28	4 57	0 32		302
30	Th	6	52	4	35	1841 Tower Armoury burnt.	●	sets	1 21		303
31	F	6	53	4	33	1819 Thomas Flint (Weymouth) died, æt. 43.	1	4a48	2 8		304

In corporations, the mayor and assessors are to hold an open court to revise the burgess lists some time between the 1st and 15th of October: three clear days' notice of such court being given. The revised list to be kept by the town clerk, and persons therein entered to be entitled to vote, according to the act, from the 1st of November.

## NOVEMBER.—ELEVENTH MONTH.

Day of the Month.	Day of the Week.	Rising of the Sun.		Setting of the Sun.		PHASES OF THE MOON.	Age of the Moon.	Rising and Setting of the Moon.		High water at London Bridge.	Day of the Year.	
		h	m	h	m			h	m			h
1	S	6	55	4	32	Borough Councillors to be elected.*	2	5a	32	2a	53	305
2	S	6	57	4	30	Clock after sun 16 minutes 17 seconds.	3	6	26	3	26	306
3	M	6	59	4	28	Michaelmas term begins.	4	7	28	4	24	307
4	Tu	7	1	4	26	1688 William III. landed.	5	8	39	5	10	308
5	W	7	3	4	25	1826 Timothy Thomas (Dev. Sq.) d. aged 63.	6	9	54	5	58	309
6	Th	7	4	4	23	1817 Princess Charlotte died.	7	11	10	6	52	310
7	F	7	6	4	21	1665 First English Gazette published.	8	morn.		7	52	311
8	S	7	7	4	20	1674 John Milton died.	9	0	26	9	1	312
9	S	7	9	4	18	1841 Prince of Wales born.	10	1	40	10	12	313
10	M	7	11	4	16	1483 Martin Luther b. Holiday Stamp Off. &c.	11	2	56	11	16	314
11	Tu	7	13	4	15	1793 Thomas and Carey landed in India.	12	4	8	morn.		315
12	W	7	15	4	13	1812 Mare Street Chapel, Hackney, opened.	13	5	19	0	11	316
13	Th	7	16	4	12	Partial Eclipse of the Moon.†	14	6	29	0	57	317
14	F	7	18	4	11	Clock after sun 15 minutes 23 seconds.	○	rises		1	42	318
15	S	7	20	4	9	1827 John Giles (Eythorne) died, aged 68.	16	5a	21	2	23	319
16	S	7	22	4	8	1830 Earl Grey made premier.	17	6	9	3	4	320
17	M	7	23	4	6	1558 Queen Mary died, aged 42.	18	7	4	3	43	321
18	Tu	7	25	4	5	1829 Thomas Powell (Mitchell Street) died.	19	8	3	4	21	322
19	W	7	27	4	4	1538 Two baptists burnt in Smithfield.	20	9	5	5	1	323
20	Th	7	28	4	3	1825 George Atkinson (Margate) died.	21	10	8	5	42	324
21	F	7	30	4	2	1824 William Groser (Watford) died.	22	11	11	6	23	325
22	S	7	32	4	1	Clock after sun 13 minutes 39 seconds.	23	morn.		7	5	326
23	S	7	33	4	0	1694 Tillotson died.	24	0	16	7	52	327
24	M	7	35	3	59	1572 John Knox died.	25	1	24	8	48	328
25	Tu	7	36	3	58	Michaelmas term ends.	26	2	33	9	51	329
26	W	7	38	3	57	1816 Dan Taylor (Whitechapel) died, æt. 78.	27	3	45	10	59	330
27	Th	7	40	3	56	1825 Thos. Claypole (Upottery) died, aged 53.	28	5	0	0a	2	331
28	F	7	41	3	55	Clock after sun 11 minutes 48 seconds.	29	6	16	0	59	332
29	S	7	42	3	54	1841 John Yeadon (Hunslet) died, aged 43.	●	sets		1	53	333
30	S	7	44	3	53	1803 Independence of Hayti declared.	30	5a	11	2	43	334

In corporations, on the 1st day of November the borough councillors are to be elected; and the 8th is the day appointed by the act for the election of the mayor and aldermen.



## DECEMBER.—TWELFTH MONTH.

Day of the Month.	Day of the Week.	Rising of the Sun.		Setting of the Sun.	PHASES OF THE MOON.		Age of the Moon.	Rising and Setting of the Moon.	High water at London Bridge.	Day of the Year.
		h	m		First quarter.....6th day..... 2h 52m morning.	Full moon.....13th day..... 6h 43m afternoon.				
1	M	7	46	3	53	1811 Wm. Taylor, Esq. founder of Step. Col. d.	2	6a21	3a28	33
2	Tu	7	47	3	52	1804 Napoleon Buonaparte crowned.	3	7 37	4 12	336
3	W	7	48	3	52	1688 Abdication of James II.	4	8 55	4 56	337
4	Th	7	50	3	51	Clock after sun 10 minutes 31 seconds.	5	10 15	5 40	338
5	F	7	51	3	51	1837 Dr. Marshman (Serampore) died, aged 70.	6	11 32	6 27	339
6	S	7	52	3	50	1821 John Chamberlain (Agra) died, aged 44.	7	morn.	7 22	340
7	S	7	53	3	50	Clock after sun 8 minutes 15 seconds.	8	0 46	8 26	341
8	M	7	54	3	50	1834 Sir R. Peel made premier by William IV.	9	1 58	9 35	342
9	Tu	7	56	3	49	1799 George Washington died.	10	3 9	10 39	343
10	W	7	57	3	49	1520 Luther burned the pope's bull.	11	4 17	11 38	344
11	Th	7	58	3	49	Clock after sun 6 minutes 27 seconds.	12	5 23	morn.	345
12	F	7	59	3	49	1842 Robert Haldane, Esq. died.	13	6 24	0 29	346
13	S	8	0	3	49	1545 Council of Trent opened.	○	rises	1 16	347
14	S	8	1	3	49	1829 C. T. Mileham (Shacklewell) died, æt. 48.	15	4a55	2 0	348
15	M	8	2	3	49	1836 Samuel Summers (Bristol) died, aged 46.	16	5 52	2 41	349
16	Tu	8	3	3	49	1830 Duke of Wellington resigned.	17	6 53	3 20	350
17	W	8	3	3	49	1836 Dr. Rippon (New Park St.) died, æt. 86.	18	7 56	3 57	351
18	Th	8	4	3	49	Clock after sun 3 minutes 5 seconds.	19	8 59	4 31	352
19	F	8	5	3	50	Twilight ends 55 minutes after 5.	20	10 3	5 7	353
20	S	8	5	3	50	Clock after sun 2 minutes 5 seconds.	21	11 8	5 44	354
21	S	8	6	3	51	1812 Archibald McLeandied, aged 80. Shortest	22	morn.	6 23	355
22	M	8	7	3	51	1835 Dr. Newman (Bow) died, æt. 63. [day.	23	0 15	7 7	356
23	Tu	8	7	3	52	1838 James Williamson (N. Shields) d. æt. 48.	24	1 24	7 59	357
24	W	8	7	3	53	1814 Preliminaries of Peace with U. S. signed.	25	2 35	9 6	358
25	Th	8	8	3	53	Christmas day. Holiday at Pub. Offices.	26	3 49	10 21	359
26	F	8	8	3	54	1825 Accession of Nicholas to throne of Russia.	27	5 1	11 35	360
27	S	8	8	3	55	Clock before sun 1 minute 25 seconds.	●	6 11	0a41	361
28	S	8	8	3	56	1800 Krishnoo and Felix Carey bap. in Ganges.	1	sets	1 39	362
29	M	8	9	3	56	1701 W. Kiffin (Devonshire Sq.) died, æt. 86.	2	5 a 9	2 30	363
30	Tu	8	9	3	57	1535 Society of Jesuits founded.	3	6 30	3 16	364
31	W	8	9	3	58	1831 Isaac Mann (Maze Pond) died, æt. 47.	4	7 53	3 56	365

The average height of the Thermometer in the successive months of the year is as follows:—January, 36° 1'; February, 38°; March, 43° 9'; April, 49° 9'; May, 54°; June, 58° 7'; July, 61°; August, 61° 6'; September, 57° 8'; October, 48° 9'; November, 42° 9'; December, 39° 3'. In January, though it is the coldest month of the year, the mean of the twenty-four hours, upon a long average of years, does not fall below the freezing point. The mean temperature of the whole year is not found to vary, in different years, more than four degrees and a half.

# PRINCIPAL BAPTIST SOCIETIES.

DECEMBER, 1844.

## BAPTIST MISSIONARY SOCIETY,

*Formed 1792.*

**OBJECT:**—"The diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of Schools."

INCOME, year ending March 31, 1844 . . . . .	£21,561 0 3
EXPENDITURE . . . . .	22,651 4 2

Treasurer, WILLIAM BRODIE GURNEY, Esq.

Secretary, Rev. JOSEPH ANGUS, M.A., Baptist Mission House, 33, Moorgate Street.

### Committee.

Rev. James Acworth, M.A., Bradford.  
 — John Aldis, London.  
 Joseph H. Allen, Esq., London.  
 Rev. Charles M. Birrell, Liverpool.  
 — Caleb E. Birt, Bristol.  
 — Samuel Brawn, Loughton.  
 — William Brock, Norwich.  
 — Francis A. Cox, D.D., LL.D., London.  
 — Thomas S. Crisp, Bristol.  
 John Danford, Esq., London.  
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 — Benjamin Davies, Ph. D., London.  
 — James Edwards, Nottingham.  
 Benjamin Gardiner, Esq., London.  
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 — Benjamin Godwin, D.D., Oxford.  
 — Samuel Green, London.  
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 — James Sprigg, M.A., Ipswich.  
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 Joseph Tritton, Esq., London.  
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### Auditors.

Messrs. Wills Kitson; George T. Kemp; and George Gould.

## BAPTIST HOME MISSIONARY SOCIETY.

*Formed, 1797.*

**OBJECT:**—"The Support and Encouragement of Itinerant and Village Preaching."

INCOME, year ending March 25, 1844 . . . . .	£4929 13 0
EXPENDITURE . . . . .	5190 19 3

Treasurer, JOHN R. BOUSFIELD, Esq.

Secretary, Rev. STEPHEN JOSHUA DAVIS, 33, Moorgate Street.

### Committee.

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 — J. Haddon.  
 — Hill, Jun.  
 — J. Low.  
 — P. Millard.  
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 — W. Ritson.  
 — W. Sarl.

### Auditors.

Mr. James Low; and Mr. S. Beddome.

BAPTIST IRISH SOCIETY.

*Formed, 1814.*

OBJECTS:—"To employ itinerants in Ireland; to establish Schools, and to distribute Bibles and Tracts either gratuitously or at reduced prices."

INCOME, year ending April 23, 1844	£3143 18 0
EXPENDITURE	2948 1 6

Treasurer, ROBERT STOCK, Esq.

Secretary, Rev. FREDERICK TRESTRAIL, 33, Moorgate Street.

Collecting Agent, Rev. STEPHEN DAVIS.

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— S. Green.	— A. Jay.
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Dr. Murch.	— Penny.
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— W. Bugby, Jun.	— W. Swinstead.
— J. Burgess.	— Watson.
— Burls.	— R. Williams.
— Christopherson.	— W. Williams.

GENERAL BAPTIST MISSIONARY SOCIETY.

*Formed, 1816.*

INCOME, year ending June 30, 1844	£2180 18 11
EXPENDITURE	1766 12 9

Treasurer, Mr. W. STEVENSON.

Secretary, Rev. J. G. PIKE, Derby.

Committee.

Clarke, Mr. Robert.	Roberts, Mr. T., Sen.
Earp, Mr. John.	Seals, Mr. Robert.
Heard, Mr. John.	Smith, Mr. James
Hill, Mr. Thomas.	Stevenson, Mr. George.
Hull, Mr. T. P.	Trueman, Mr. George.
Pegg, Mr. Robert.	Wilkins, Mr. George.

Bankers, MESSRS. SMITH and Co., Nottingham; MESSRS. SMITH, PAYNE, and SMITH, London.

BIBLE TRANSLATION SOCIETY.

*Formed, 1840.*

OBJECT:—"To aid in printing and circulating those translations of the Holy Scriptures, from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and further to aid in producing and circulating other versions of the word of God, similarly faithful and complete."

INCOME, year ending March 31, 1844	£2442 3 9
EXPENDITURE	2369 11 11

Treasurer, JOSEPH H. ALLEN, Esq.

Secretary, Rev. EDWARD STEANE, D.D., Camberwell.



## Committee.

Rev. J. Angus, M.A.  
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 S. Watson, Esq.  
 J. Whitehorne, Esq.

## Travelling Agent.

Rev. George Frances, 61, Walnut Tree Walk, Lambeth.

## BAPTIST FUND.

*Formed, 1717.*

OBJECTS:—"For the relief of ministers and churches of the Particular Baptist Denomination in England and Wales; the education of young persons of the same persuasion for the ministry; donations of books to young students and ministers; and for any other charitable purpose (consistent with the general design), which the managers shall approve."

INCOME, year ending March 1, 1844	£2818 19 7
EXPENDITURE	2819 18 3

Treasurers, WILLIAM LEPARD SMITH, Esq., Denmark Hill.  
 WILLIAM BRODIE GURNEY, Esq., Denmark Hill.  
 WILLIAM BEDDOME, Esq., Fenchurch Street.

Secretary, Mr. WILLIAM PAXON, 9, Gray's Inn Terrace, London.

## BAPTIST BUILDING FUND.

*Formed, 1824.*

OBJECT:—The assistance of congregations of the Particular Baptist denomination in defraying the expences of the building, repair, and enlargement of places of worship; after due examination of the propriety of the expenditure, the correctness of the Trust Deeds, and other particulars, showing that the case is deserving of approbation and aid.

INCOME, year ending September 1844	£645 0 8
EXPENDITURE	618 11 2

Treasurer, JOSEPH FLETCHER, Esq., Union Docks, Limehouse.

Secretary, Rev. CHARLES STOVEL, 5, Stebon Terrace, Philpot Street East, London.

Solicitor, Mr. WILLIAM PAXON, 9, Gray's Inn Terrace.

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 — Samuel Ridley.  
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 — W. Swinstead.  
 — W. H. Watson.  
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 — R. Williams.  
 — J. C. Woollacott.

Auditors, Messrs. HADDON and OLIVER.

Collector, Rev. C. WOOLLACOTT, 31, Gloucester Street, Queen Square.

# BOARD OF BAPTIST MINISTERS IN AND NEAR LONDON AND WESTMINSTER.

*Formed, 1723.*

OBJECT :—"The design of this Society is to afford an opportunity for mutual consultation and advice on subjects of a religious nature, particularly as connected with the interests of the Baptist Denomination."

Secretary, Rev. W. GROSER, 24, Acton Place, Kingsland Road.

## BAPTIST UNION.

*Formed, 1813.*

OBJECTS:—"1st. To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated evangelical. 2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist denomination in particular. 3rd. To obtain accurate statistical information relative to Baptist Churches, Societies, Institutions, Colleges, &c. throughout the kingdom, and the world at large. 4th. To prepare for circulation an Annual Report of the proceedings of the Union, and of the state of the denomination."

INCOME, year ending March 31, 1844 . . . . .	£124 10 10
EXPENDITURE . . . . .	155 18 6

Treasurer, JAMES LOW, Esq., 30, Gracechurch Street.

Secretaries.

Rev. W. H. MURCH, D.D., 11, Belgrave Street, King's Cross.

— EDWARD STEANE, D.D., Camberwell.

— JOHN HOWARD HINTON, M.A., 13, Liverpool Street, Bishopsgate.

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Rev. Joseph Angus, A.M., Secretary to the Baptist Missionary Society, and to Stepney College.  
— Stephen J. Davis, Secretary to the Baptist Home Missionary Society.  
— F. Trestrall, Secretary to the Baptist Irish Society.  
— William Groser, Secretary to the Board of Baptist Ministers in London.  
— J. G. Pike, Secretary to the General Baptist Missionary Society.  
— Charles Stovel, Secretary to the Baptist Building Fund.  
Mr. William Paxon, Secretary to the Baptist Fund.

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— C. E. Birt, M.A., Wantage.  
— S. Brawn, Loughton.  
— William Brock, Norwich.  
— Jabez Burns, Paddington.  
— B. Davies, Ph. D., Stepney.  
— A. G. Fuller, London.  
— Benjamin Godwin, D.D., Oxford.  
— S. Green, Walworth.  
— James Hoby, D.D., London.  
— D. Katterns, Hackney.  
— R. Overbury, London.  
— E. S. Pryce, A.B., Abingdon  
— R. Roff, Cambridge.  
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Rev. J. Sprigg, M.A., Ipswich.  
— J. Stevenson, M.A., Camberwell.  
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Dr. Thomas Price.  
Messrs. Charles Burls.  
— Henry Christopherson.  
— George East.  
— George Lowe, F.R.S.  
— John Haddon.  
— J. M. Hare.  
— John Penny.  
— Thomas Pewtress.  
— Joseph Warmington.

Corresponding Members.

In England and Wales, the Secretaries of Baptist Associations.  
— Scotland, the Secretary of the Baptist Union for Scotland.  
— Ireland, the Secretary of the Baptist Union for Ireland.  
— Hamburg, the Rev. J. G. Oncken.  
— Denmark, the Rev. P. C. Mönster, Copenhagen.  
— Prussia, the Rev. G. W. Lehmann, Berlin.  
— Canada, the Secretaries of the Canada Baptist Union.  
— New Brunswick, Committee of Correspondence of New Brunswick Association.  
— United States, the Rev. Baron Stow, M.A., Boston.  
— West Indies, the Secretaries of the Jamaica Baptist Western Union, and the Rev. J. M. Philippo.  
— East Indies, the Secretaries of the Bengal Baptist Association.  
— Australia, the Rev. John Saunders, Sydney.

## BATH SOCIETY FOR AGED MINISTERS.

*Formed, 1816.*

OBJECT:—The relief of those Baptist Ministers who have become Beneficiary Members in conformity with the rules, when they appear to be permanently incapacitated for pastoral or ministerial duties by reason of age or infirmity.

INCOME, year ending June 24, 1844 . . . . .	£475 2 11
EXPENDITURE . . . . .	236 18 3
Capital, £4600 new 3½ per cent. Stock, and £300 3 per cent. Consols.	
Claimants receiving aid . . . . .	23
Number of Beneficiary Members . . . . .	126

Treasurer, J. L. PHILLIPS, Esq., Melksham, Wilts.

Secretary, Rev. JOSHUA RUSSELL, Blackheath Hill, Kent.

## Fundeers.

J. L. Phillips, Esq., Melksham.  
Henry Kelsall, Esq. Rochdale.

W. L. Smith, Esq., Camberwell.  
R. Leonard, Esq., Bristol.

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Cater, Rev. P., Canterbury.  
Clarke, Rev. T., Bridport.  
Edwards, Rev. J., Preston.  
Godwin, Rev. B., D.D., Oxford.  
Gray, Rev. W., Bideford.  
Hanson, Mr. J., Camberwell.  
Hinton, Rev. J. H., M.A., London.  
Howe, Rev. G., Warminster.  
Jackson, Rev. John, Taunton.  
James, Rev. J., Bridgend.  
Kelsall, Mr. H., Rochdale.  
Leonard, Mr. R., Bristol.  
Phillips, Mr. J. L., Melksham.  
Pengilly, Rev. R., Newcastle.  
Pryce, Rev. E. S., Abingdon.  
Russell, Rev. J., Blackheath.

Rodway, Rev. G. W., Gloucester.  
Salter, Mr. S., Trowbridge.  
Smith, Mr. J. G., Bath.  
Smith, Mr. W. L., Camberwell.  
Sherring, Mr. R. B., Bristol.  
Shoard, Mr. John, Bristol.  
Steane, Rev. E., D.D., Camberwell.  
Trotman, Rev. D., Tewkesbury.  
Tucker, Mr. E., Bath.  
Tyso, Rev. J., Wallingford.  
Winter, Rev. T., Bristol.  
Walton, Rev. W., Lockwood.  
Wassell, Rev. D., Bath.  
West, Mr. G., Bath.  
Webb, Rev. E., Cheddar.  
Yates, Rev. W., Stroud.

## BAPTIST MAGAZINE.

*Commenced 1809.*

PROFITS:—"The Profits arising from the sale of this work are given to the Widows of Baptist Ministers, at the recommendation of the contributors."

Grants for the year ending July 5, 1844 . . . . .	£193 0 0
Grants to Widows from the commencement to Midsummer last . . . . .	5035 0 0

Treasurer, JOHN PENNY, Esq., Scotland Yard, Westminster.

Editor, Rev. WILLIAM GROSER, 24, Acton Place, Kingsland Road.

Publishers, HOULSTON and STONEMAN, 65, Paternoster Row.

## SELECTION OF HYMNS.

*First published in 1828.*

PROFITS:—"The entire Profits to be given to the Widows and Orphans of Baptist Ministers and Missionaries."

Grants for the year ending June 31, 1844 . . . . .	£181 0 0
Grants from the commencement . . . . .	1800 0 0

Treasurer, Mr. ALEXANDER SAUNDERS, 170, Regent Street.

Publisher, Mr. HADDON, Castle Street, Finsbury.



Trustees.

Bartlett, W. P., Esq.  
Beddome, W., Esq.  
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Birt, Rev. Isaiah, Deceased.  
Boasworth, Newton, Esq.  
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Groser, Rev. William.  
Jackson, Samuel, Esq.  
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Saunders, Alexander, Esq.  
Smith, Edward, Esq.  
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Steane, Rev. E., D.D.  
Steadman, Rev. W., D.D. Deceased.  
Summers, Rev. S., Deceased.

BAPTIST TRACT SOCIETY.

*Formed, 1841.*

OBJECT :—"To disseminate the truths of the gospel by means of small treatises or tracts, in accordance with" the subscribers' "views as Calvinistic and Strict Communion Baptists."

Treasurer, Mr. JAMES OLIVER, 3, Newington Causeway.

Secretaries, Rev. W. NORTON, Rose Cottage, Dalston;

Rev. R. W. Overbury, 5, Wakefield Street, Regent Square.

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Cox, Rev. J.  
Davis, Rev. S.  
Dickerson, Rev. P.  
Hewitt, Rev. —  
Lewis, Rev. B.  
Orchard, Rev. G. H.  
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Rothery, Rev. J.

Woollacott, Rev. C.  
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Lush, Mr.  
Merrett, Mr.  
Penny, Mr.  
Swinstead, Mr.  
Wilkin, Mr.  
Woollacott, Mr. J. C., Collector,

BAPTIST COLLEGES AND EDUCATIONAL INSTITUTIONS.

BRISTOL.

*Instituted, 1770.*

INCOME, year ending June 25, 1844 . . . . .	£1329 12 2
EXPENDITURE . . . . .	1315 12 11

Present number of Students, 23.

President, Rev. T. S. CRISP.

Classical and Mathematical Tutor, Rev. EDGAR HUXTABLE.

Treasurer, Mr. ROBERT LEONARD.

Secretary, Mr. GEORGE C. ASHMEAD.

Committee:

Birt, Rev. C. E.  
Crisp, Rev. T. S.  
Davis, Rev. G. H.  
Huxtable, Rev. E.  
Hawkins, Rev. W.  
Price, Rev. Dr.  
Russell, Rev. Joshua.  
Steane, Rev. Dr.  
Wassell, Rev. D.  
Winter, Rev. T.  
Bompas, Dr.  
Bompas, Dr. G. H.  
Tomkins, Dr.  
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Cross, Mr. W.  
Daniell, Mr. G. C.  
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Leonard, Mr. R.  
Livett, Mr. A.  
Livett, Mr. J.  
Phillips, Mr. J. L.  
Reed, Mr. C.  
Ransford, Mr. O.  
Ryland, Mr. J. E.  
Sheppard, Mr. Johr.  
Sherring, Mr. R. B.  
Smith, Mr. J. G.  
Shoard, Mr. John.  
Whittuck, Mr. C. J.

## STEPNEY.

*Instituted, 1810.*

INCOME, year ending June 30, 1844 . . . . .	£1759
EXPENDITURE . . . . .	1842

Present number of Students . . . . . 24

Theological Tutor, Rev. BENJAMIN DAVIES, Ph. D.

Classical and Mathematical Tutor, Rev. SAMUEL TOMKINS, M.A.

Philosophical Tutor, Rev. F. W. GOTCH, M.A.

Treasurer, W. B. GURNEY, Esq.

Secretaries, Rev. JOSEPH ANGUS, M.A. ; Rev. SAMUEL GREEN.

Consulting Surgeon, WILLIAM COOKE, Esq., M.D.

## Committee.

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 Davies, Rev. John J.  
 Davis, Rev. Stephen J.  
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 Gould, Mr. George.  
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 Price, Dr. Thomas.  
 Soule, Rev. I. May.  
 Steane, Rev. Edward, D.D.  
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Collector, Mr. W. PARNELL, 6, Benyon Cottages, De Beauvoir-sq., Kingsland.

## BRADFORD.

*Instituted, 1804.*

INCOME, year ending August 7, 1844 . . . . .	£1322 5 3
EXPENDITURE . . . . .	1290 17 2

Present number of Students. . . . . 30

President and Theological Tutor, Rev. JAMES ACWORTH, A.M.

Classical Tutor, Rev. FRANCIS CLOWES.

Treasurer, WILLIAM MURGATROYD, Esq., Bradford.

Secretaries, Rev. H. DOWSON ; T. AKED, Esq., Bradford.

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 Hepper, James, Esq.  
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## PONTYPOOL.

*Instituted at Abergavenny, 1807.**Removed to Pontypool, 1836.*

INCOME, year ending July, 1843 . . . . .	£648
EXPENDITURE . . . . .	722
Present number of Students . . . . .	15

President, Rev. T. THOMAS.

Classical Tutor, Rev. GEORGE THOMAS.

Treasurer, W. W. PHILLIPS, Esq.

Secretaries, Rev. S. PRICE, I. HILEY, Esq.

Auditors, Mr. M. MORGAN, Mr. W. CONWAY.

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 Edwards, Rev. D., Blaenau.  
 Evans, Rev. D. D., Pontrhydryn.  
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 Lewis, Rev. J., Blaenau.  
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 Michael, Rev. J., Cwmbran.  
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 Probyn, Mr. R., Pontypool.  
 Rowe, Rev. J., Risca.  
 Stephen, Rev. D. R., Newport.  
 Thomas, Rev. M., Abergavenny.  
 Thomas, Rev. T., Bethesda.  
 Thomas, Rev. W., Bethel.  
 Thomas, Rev. W., Newport.  
 Tombs, Mr. D., Newport.  
 Williams, Mr. J., Pontypool.

## ACCRINGTON.

*Instituted, 1841.*

INCOME, last year . . . . .	£330
EXPENDITURE . . . . .	344
Number of Students . . . . .	8

Theological Tutor, Rev. DAVID GRIFFITHS.

Classical Tutor, Mr. JOSEPH HARBOTTLE.

Treasurer, GEORGE FOSTER, Esq., Sabden.

Secretary, Rev. THOMAS DAWSON, Bacup.

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 Taylor, Mr. J.  
 Whittaker, Mr. I.  
 Whittaker, Mr. L.



## LEICESTER.

*General Baptist : Removed to Leicester, 1843.*

President, REV. JOSEPH WALLIS.

Number of Students . . . 8

## BAPTIST THEOLOGICAL EDUCATION SOCIETY.

*Instituted, 1843.*

RECEIPTS . . . . . £ 440

Three Young Men have just been received.

Treasurer, JOSEPH FLETCHER, Esq., Limehouse.

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 Godwin, Rev. B., D.D., Oxford.  
 Groser, Rev. W., London.

Gurney, H., Esq., Woolwich Common.  
 Miall, Rev. William, London.  
 Nicholson, Rev. S., Plymouth.  
 Phillips, J. L., Esq., Melksham.  
 Price, Dr. Thomas, London.  
 Roff, Rev. R., Cambridge.  
 Smith, Rev. James, London.  
 Soule, Rev. I. M., Battersea.  
 Stovel, Rev. C. London.  
 Trend, Rev. H., Bridgewater.  
 Tritton, Joseph, Esq., Battersea.  
 Upton, Rev. W., St. Alban's.

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WILLIAM LEPARD SMITH, Esq.

Rev. JOSEPH ANGUS, A.M.

John Ward, LL.D., a Professor in Gresham College, who died in 1758, had in 1754 put in trust £1200 Bank Stock, to be applied after his decease to the education of two young men at a Scotch University, with a view to the ministry, preference being given to baptists. Additions have subsequently been made to the fund, through occasional vacancies, and by the late Rev. Joseph Hughes, A.M. and the Rev. Joseph Angus, A.M., who repaid all they had received. The students are taken from the several baptist colleges indifferently according to merit: three are supported by it at the present time. In the list of those who have received the benefit of this Trust are the names of Caleb Evans, Robert Hall, Joseph Hughes, J. H. Hinton, John Hoppus, James Acworth, Samuel Tomkins, C. M. Birrell, Joseph Angus, and Francis Tucker.

## SUMMARY

OF

## BAPTIST CHURCHES IN THE UNITED EMPIRE,

*As nearly as their numbers have been ascertained.*

## ENGLAND.

Bedfordshire .....	34	Hereford .....	15	Rutland .....	2
Berks .....	17	Hertford .....	20	Shropshire .....	20
Bucks .....	43	Huntingdon .....	20	Somerset .....	52
Cambridge .....	48	Kent .....	60	Stafford .....	27
Cheshire .....	18	Lancashire .....	56	Suffolk .....	42
Cornwall .....	18	Leicester .....	40	Surrey .....	24
Cumberland .....	8	Lincoln .....	35	Sussex .....	18
Derby .....	18	Middlesex .....	88	Warwick .....	25
Devon .....	54	Monmouth .....	58	Westmoreland .....	2
Dorset .....	12	Norfolk .....	46	Wilts .....	52
Durham .....	13	Northampton .....	49	Worcester .....	29
Essex .....	40	Northumberland .....	9	York .....	80
Gloucester .....	48	Nottingham .....	24		
Hants .....	42	Oxford .....	17		

## WALES.

Anglesea .....	14	Carmarthen .....	42	Merioneth .....	4
Brecon .....	26	Denbigh .....	20	Montgomery .....	21
Caernarvon .....	17	Flint .....	6	Pembroke .....	36
Cardigan .....	14	Glamorgan .....	50	Radnor .....	11

## SCOTLAND.

Aberdeenshire .....	8	Dumfries-shire .....	2	Morayshire .....	2
Argyle .....	4	Edinburghshire .....	7	Perth .....	8
Ayr .....	4	Elgin .....	1	Orkney .....	3
Banffshire .....	1	Fifeshire .....	11	Renfrew .....	6
Berwick .....	1	Forfarshire .....	5	Ross-shire .....	1
Bute .....	1	Haddingtonshire .....	1	Selkirk .....	1
Caithness-shire .....	4	Inverness .....	1	Shetland .....	1
Clackmannanshire .....	1	Kirkcudbright .....	2	Stirling .....	5
Dumbartonshire .....	1	Lanark .....	7	Western Isles .....	8

## IRELAND.

Antrim, Ulster .....	3	Kildare .....	1	Roscommon, Connaught .....	2
Cork, Munster .....	2	King's County, Leinster .....	1	Sligo, Connaught .....	3
Derry, Ulster .....	2	Limerick, Munster .....	2	Tipperary, Munster .....	1
Donegal, Ulster .....	1	Mayo, Connaught .....	1	Tyrone, Ulster .....	9
Down, Ulster .....	1	Monaghan, Ulster .....	1	Waterford, Munster .....	1
Dublin, Leinster .....	1	Queen's County, Leinster .....	1	Westmeath, Leinster .....	2

Number of Baptist Churches in England..... 1823

Wales..... 261

Scotland..... 93

Ireland..... 36

Total number of Baptist Churches in the three kingdoms..... 1713

# MINISTERS OF THE LONDON BAPTIST BOARD,

Constituting one Section of the General Body of Dissenting Ministers of the Three Denominations residing in and about the cities of London and Westminster; with their Addresses per post, and the year when each became a Member of the General Body.

Angus, Joseph, A.M.	1838	33, Moorgate Street.
Bowes, William B.	1836	Blandford Cottage, 28, Alpha Road.
Brawn, Samuel	1828	Loughton, Essex.
Castleden, James	1836	Hampstead.
Clarke, Owen	1838	2, Vernon Square, Pentonville.
Cole, George	1843	8, Princes Street, Stamford Street.
Cox, F. A., D.D., LL.D.	1811	Hackney.
Cox, John	1839	11, Wellington Road, Stoke Newington.
Curtis, Daniel	1839	22, Brooksby's Walk, Homerton.
Davies, John Jordan	1828	Tottenham.
Davies, Benjamin, Ph. D.	1844	Stepney College.
Davis, Stephen Joshua	1837	Lonsdale Square, Islington.
Dickerson, Philip	1832	69, Greenfield Street, Commercial Road East.
Dovey, William	1828	13, St. James' Place, Bermondsey.
Elliott, William	1842	12, Lower Wharton Street, Lloyd Square.
Francis, George	1838	63, Walnut Tree Walk, Kennington Road.
Fraser, William	1843	Vernon Cottage, Stockwell Park Road.
Fuller, Andrew Gunton	1841	46, Westmoreland Place, City Road.
Goodrich, J.	1843	156, Oxford Street.
Gotch, F. W., A.M.	1841	Stepney College.
Green, Samuel	1835	59, Queen's Row, Walworth.
Groser, William	1840	24, Acton Place, Kingsland Road.
Hammond, E. R.	1843	21, Pembroke Place, Vauxhall Bridge Road.
Hinton, John Howard, A.M.	1838	13, Liverpool Street, Bishopsgate.
Jones, John Andrew	1836	65, Buttesland Street, Hoxton.
Katterns, Daniel	1841	Hackney.
Killen, Hugh	1844	13, Bache's Row, Charles Square, Hoxton.
Kingsford, John	1802	Midway Place, Lower Road, Deptford.
Le Maire, R. G.	1838	Mount Street, Walworth.
Lewis, Benjamin	1828	56, Trinity Square, Borough.
Miall, William	1841	7, Mayfield Place, Dalston.
Moore, Timothy	1838	19, Shakspeare's Walk, Shadwell.
Murch, William Harris, D.D.	1828	11, Belgrave Street, Argyle Square.
Norton, William	1836	Rose Cottage, Dalston.
Overbury, Robert W.	1835	5, Wakefield Street, Regent Square.
Peacock, John	1825	7, Owen's Row, St. John's Street Road.
Powell, Thomas	1837	Peckham.
Pritchard, George	1817	4, York Place, Pentonville.
Rothery, Joseph	1832	71, Aldermanbury.
Smith, James	1842	5, Brunswick Terrace, Trinity Street, Southwark.
Soule, Israel May	1838	Battersea.
Stane, Edward, D.D.	1824	Camberwell.
Stovel, Charles	1832	5, Stebon Terrace, Philpot Street East.
Tomkins, Samuel, A.M.	1828	Stepney College.
Upton, James	1825	48, Cotton Street, Poplar.
Ware, R.	1842	Hampstead
Williams, William	1819	15, Frederick Street, Regent's Park.
Woollacott, Christopher	1828	31, Gloucester Street, Queen's Square.
Wyard, George	1843	22, Harrington Street North, Hampstead Road.
Young, William	1828	1, Grove Place, Upper Grange Rd., Bermondsey.



## BAPTIST CHAPELS IN AND NEAR LONDON.

Alfred Place, Kent Road.....	W. Young.....	m.		e.		
Alie Street, Goodman's Fields.....	P. Dickerson.....	m.	a.	e.	th.	
Artillery Street.....	G. Moyle.....	m.		e.	th.	
Austin Street, Shoreditch.....	W. Miall.....	In London Association	m.	e.	th.	
Battersea.....	I. M. Soule .....	m.		e.	w.	
Blandford Street, Manchester Square	W. B. Bowes.....	m.	a.	e.	w.	
Borough Road, Southwark.....	J. Stevenson, A.M. General Baptist...	m.		e.	w.	
Brick Lane, Old Street.....	J. A. Jones .....	m.		e.	th.	
Brompton (Alexander Square).....	T. C. Finch .....	Association	m.	e.	th.	
Buttesland Street, Hoxton .....	J. Rothery .....	m.		e.	th.	
Camberwell (Coldharbour Lane).....	E. Steane, D.D.....	Association	m.	a.	e.	th.
Charles Street, Paddington.....	W. A. Blake.....	m.		e.	th.	
Chelsea, Paradise Chapel .....	.....	m.		e.	th.	
Church Street, Blackfriars Road.....	G. Cole .....	Association	m.	a.	e.	th.
Church Street, Paddington .....	J. Burns.....	General Baptist...	m.	e.	th.	
Clapham.....	B. Hoe .....	Association	m.	e.	w.	
Commercial Road.....	.....	General Baptist...	m.	a.	e.	th.
Cumberland Street, Curtain Road ...	H. Killen.....	m.		e.	w.	
Deptford.....	J. Kingsford.....	m.	a.	e.	w.	
Devonshire Square.....	J. H. Hinton, A.M. Association .....	m.		e.	th.	
Eagle Street, Holborn.....	R. W. Overbury .....	m.	a.	e.	w.	
East Street, Walworth.....	— Moody.....	m.	a.	e.	th.	
Eldon Street, Finsbury .....	.....	Friday ev. and Sat. m. and a.				
25	25	Welch.....	m.	a.	e.	
Grafton Street, Soho.....	W. Williams.....	m.		e.	w.	
Hackney (Mare Street).....	F. A. Cox, D.D. L.L.D. Association .....	m.	a.	e.	th.	
Hampstead .....	J. Castleden .....					
Henrietta Street, Regent Square .....	.....	Association	m.		e.	th.
Horsley Street, Walworth.....	R. G. Le Maire.....	Association	m.	e.	w.	
Homerton Row.....	D. Curtis .....					
Islington Green.....	J. J. Brown .....	m.		e.	w.	
Rotherhithe (Jamaica Row).....	W. Dovey .....	m.		e.	w.	
John Street, Gray's Inn Lane.....	J. H. Evans, A.M.....	m.		e.	tu.	
John's Row, St. Luke's .....	— Newborn .....	m.		e.	w.	
Jubilee Street, Mile End Road .....	S. Packer .....	m.		e.	w.	
Keppel Street, Russell Square.....	S. Davies .....	Association	m.	e.	th.	
Kensington (Silver Street) .....	F. Wills.....	Association	m.	e.		
Lewisham Road, Greenwich.....	J. Russell .....	m.		e.	w.	
Lion Street, Walworth.....	S. Green.....	Association	m.	e.	th.	
Lambeth (Regent Street).....	W. Fraser .....	Association	m.	e.	th.	
Mitchell Street, St. Luke's.....	W. Carpenter .....	m.		e.		
Maze Pond, Bermondsey.....	J. Aldis .....	Association	m.	e.	m.	
Meard's Court, Soho .....	J. Stevens.....	m.		e.	th.	
Mill Yard, Goodman's Fields.....	W. H. Black.....	Saturday m. and a.				
New Park Street, Southwark Bridge.	J. Smith.....	Association	m.	e.	w.	
Old Ford, Bow .....	.....	m.		e.	th.	
Poplar (Cotton Street) .....	J. Upton.....	Association	m.	e.	w.	
Praed Street, Paddington.....	W. Underwood ...	General Baptist...	m.	e.	w.	
Prescot Street, Goodman's Fields ...	C. Stovel.....	Association	m.	e.	f.	
Redcross Street.....	D. Whittaker .....	m.		e.		
Romney Street, Westminster .....	E. R. Hammond .....	m.		e.		
Salter's Hall, Cannon Street .....	S. J. Davis.....	Association	m.	e.	th.	
Shacklewell.....	John Cox .....	Association	m.	e.	th.	
Shakespeare's Walk, Shadwell.....	T. Moore.....	Association	m.	a.	e.	th.
Shouldham Street, Paddington.....	J. George.....	m.		e.	th.	
Soho Chapel, Oxford Street .....	G. Wyard.....	m.		e.	w.	
Somers Town .....	.....	m.		e.	th.	
Spencer Place, Goswell Street .....	J. Peacock.....	Association	m.	a.	e.	tu.
Stepney Green.....	F. W. Gotch, A.M.....	m.	a.	e.	f.	
Tottenham.....	J. J. Davies.....	Association	m.	e.		
Trinity Square, Southwark .....	B. Lewis.....	m.		e.		
Unicorn Yard, Southwark.....	— Penrose ...					
Vernon Square, Pentonville.....	O. Clarke .....	Association	m.	a.	e.	w.
Waterloo Road.....	.....	Association	m.	e.	th.	
Wandsworth.....	W. Ball.....					
Wild Street.....	C. Woollacott .....	Association	m.	a.	e.	th.

## GENERAL SOCIETIES INCLUDING BAPTISTS.

## RELIGIOUS TRACT SOCIETY.

*Formed, 1799.*

OBJECT :—"The circulation of small religious books and treatises, in foreign countries as well as throughout the British dominions."

INCOME, year ending March 30, 1844 . . . . .	£51,767 11 11
EXPENDITURE . . . . .	51,029 12 8

Treasurer, SAMUEL HOARE, Esq., Hampstead.

Secretaries, Rev. ROBERT MONRO, M.A., and Rev. EBENEZER HENDERSON, D.D.

Corresponding Secretary, Mr. WILLIAM JONES, 56, Paternoster Row.

Assistant Secretary, Mr. WILLIAM TARN, 56, Paternoster Row.

Collector, Mr. GEORGE ROBINSON, 56, Paternoster Row.

## SUNDAY SCHOOL UNION.

*Formed, 1803.*

OBJECTS :—"1st. To stimulate and encourage Sunday school teachers, at home and abroad, to greater exertions in the promotion of religious education. 2nd. By mutual communication, to improve the methods of instruction. 3rd. To ascertain those situations where Sunday schools are most wanted, and promote their establishment. 4th. To supply books and stationery suited for Sunday schools at reduced prices. In carrying these objects into effect, this society shall not in any interfere with the private concerns of Sunday schools."

INCOME, year ending April 24, 1844 . . . . .	£1747 4 8
EXPENDITURE . . . . .	1677 17 2½

Treasurer, WILLIAM BRODIE GURNEY, Esq., Denmark Hill.

Secretaries—

Mr. WILLIAM H. WATSON.

Mr. PETER JACKSON.

Mr. ROBERT LATTER.

Mr. WILLIAM GROSER.\*

*Offices, 60, Paternoster Row.*

\* It may prevent the repetition of inconvenient mistakes to say, that this is not the minister of the same name, the editor of the Baptist Magazine, but a relative who has been for many years an active member of the Sunday School Union Committee.

## BRITISH AND FOREIGN BIBLE SOCIETY.

*Formed, 1804.*

OBJECT :—"To encourage a wider circulation of the Holy Scriptures without note or comment : the only copies in the languages of the United Kingdom to be circulated by the society shall be the authorized version."

INCOME, year ending March 30, 1844 . . . . .	£98,359 2 4
EXPENDITURE . . . . .	84,669 8 3

President, Right Hon. LORD BEXLEY. Treasurer, JOHN THORNTON, Esq.

Secretaries—

Rev. ANDREW BRANDRAM, A.M., Beckingham, and Rev. GEORGE BROWNE, Clapham.

Superintendent of the Translating and Editing Department, Rev. J. JOWETT, M.A.

Assistant Secretary, Mr. WILLIAM HITCHIN, 10, Earl Street, Blackfriars.

Assistant Foreign Secretary, Mr. JOHN JACKSON.

Depositary, Mr. RICHARD COCKLE, 10, Earl Street, Blackfriars.

Collector, Mr. WILLIAM DAVIES, 10, Earl Street, Blackfriars.

## BRITISH AND FOREIGN SCHOOL SOCIETY.

*Formed, 1808.*

OBJECT :—"Promoting the education of the labouring and manufacturing classes of society of every religious persuasion."

INCOME, year ending Dec. 31, 1843	£10,079 1 0
EXPENDITURE	9,475 16 11

President, the DUKE OF BEDFORD.

Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.

Secretary, HENRY DUNN, Esq., Central School, Borough Road.

Collector, Mr. THOMAS BOULTON, 44, Essex Street, Strand.

## PEACE SOCIETY.

*Formed, 1816.*

OBJECT :—"The promotion of permanent and universal peace."

INCOME, year ending May 20, 1844	£1685 17 3
EXPENDITURE	1717 14 10

Chairman, JOHN LEE, Esq., LL.D., F.R.S.

Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.

Secretaries—

Rev. J. HARGREAVES, Waltham Abbey, and Rev. J. JEFFERSON, Stoke Newington.

Collector, Mr. A. BROCKWAY, 19, New Broad Street.

## AGED MINISTERS' SOCIETY.

*Formed, 1818.*

OBJECT :—"The relief of aged and infirm protestant dissenting ministers of the presbyterian, independent, and baptist denominations, in England and Wales, accepted and approved in their respective denominations; who having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other infirmities."

INCOME	£451 19 2
EXPENDITURE	390 9 6

Secretary, Rev. T. RUSSELL, M.A., Walworth.

Collector, Mr. ISAAC HAILES, 27, Francis Street, Walworth.

## THE WIDOWS' FUND.

*Formed, 1773.*

OBJECT :—"The relief of the necessitous widows and children of Protestant dissenting ministers."

INCOME, year ending April 9, 1844	£4019 19 5
EXPENDITURE	3758 14 4

Treasurer, STEPHEN OLDING, Esq., Clement's Lane.

Secretary, Mr. H. K. SMITHERS, 3, Crescent, Minories.

Collector, Mr. I. HAILES, 27, Francis St., Walworth, and 31, Budge Row, London.

From whom Forms of Petitions and every other information relative to this charity may be had.

## PROTESTANT UNION.

*Founded, 1799.*

OBJECT :—"The benefit of the widows and children of protestant ministers who subscribe in conformity with its rules."

INCOME and EXPENDITURE, about £2000 per annum.

Treasurer, W. ALERS HANKEY, Esq., Fenchurch Street.

Secretary, Rev. JOHN HUNT, Brixton Rise.



## ORPHAN WORKING SCHOOL.

*Founded, 1760.*

OBJECT:—"To provide food, clothes, lodging, and education for orphans and such other necessitous children as shall be elected by the subscribers."

INCOME and EXPENDITURE, about £2000 per annum.

Treasurer, JOHN REMINGTON MILLS, Esq.

Secretary, Mr. JOSEPH SOUL, 20, Brunswick Parade, Islington.

Collector, Mr. J. HARRISON, 21, Doris Street, Kennington Cross.

## NEW ASYLUM FOR INFANT ORPHANS.

*Founded, 1844.*

OBJECT:—"To board, clothe, nurse, and educate the infant orphan under eight years of age; and until he shall be eligible to enjoy the aid of those institutions which provide for the fatherless above that age."

FUNDAMENTAL LAW:—"That it being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connexion, it shall be a rule absolute, beyond the control of any future general meeting, or any act of incorporation, that, while the education of the infant family shall be strictly religious and scriptural, no denominational catechism whatever shall be introduced, and that no particular forms whatever shall be imposed on any child, contrary to the religious convictions of the surviving parent or guardian of such child."

Treasurer, JOSEPH TRITTON, Esq.

Sub-Treasurer, ANDREW REED, D.D.

Secretary, Rev. JAMES SHERMAN.

Trustees—

JOSEPH TRITTON, Esq.

ANDREW REED, D.D.

JOHN WILKS, Esq.

Rev. JAMES SHERMAN.

Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.

Sub-Secretary and Collector, Mr. W. STRUDWICKE.

Office, 32, Poultry, London, where the forms for the nomination of candidates, and information relative to the charity, may be obtained.

## WALTHAMSTOW GIRLS' SCHOOL.

*Established, 1838.*

OBJECT:—"The education of the daughters of missionaries."

"That there be provided a comfortable residence, education, board, washing, ordinary medicines, and books; and that the total charge to the parents or guardians shall not exceed £12 per annum for each child under ten years old, and £15 for all above that age; if clothing be included, £5 per annum extra. The education to be liberal and respectable; attention to domestic affairs to be taught at a suitable age. The whole to be conducted with a strict regard to utility, habits of economy, and comfort."

INCOME, year ending April, 1844

£1339 18 3

EXPENDITURE

1468 7 6

Treasurer, JOSEPH TRUEMAN, Jun., Esq.

Secretaries, Mrs. F. A. COX, Hackney, Mrs. FOULGER, Walthamstow.

Corresponding Secretary, Miss WILLS.

Collector, Mr. HINE, 10, Allan Terrace, Kensington.

## WALTHAMSTOW BOYS' SCHOOL.

OBJECT:—"The education of the sons of missionaries."

Treasurer, W. D. ALEXANDER, Esq.

Honorary Secretary, Rev. J. J. FREEMAN, Blomfield Street.

# THE MISSIONARY HERALD.

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MISSION PREMISES, BELIZE, HONDURAS.

## BELIZE, HONDURAS.

Mr. Henderson, our laborious missionary at this station, having long wished for a colleague, and especially one practically acquainted with the art of printing, is about we hope to see the fulfilment of his desire. Mr. J. P. Buttfield was set apart for this purpose on the 23rd of September, at the Baptist Chapel, Box Moor, Herts. The services were conducted by Mr. Fraser of Lambeth, Mr. Gould of Dunstable, and Mr. Gotch, who had been Mr. Buttfield's pastor. Mrs. Buttfield is grand-daughter of Dr. Carey, being the daughter of Mr. Jonathan Carey late of Calcutta. They sailed on the 13th of Nov., in the Echo, Captain De Quettville.

## RETROSPECT OF HALF A CENTURY.

The following ingenious comparison between the commencement of missionary exertions in this country, and the scenes which were taking place at the same time in a neighbouring land, was made by Dr. W. R. Williams of New York in a discourse delivered in June, 1842, at the close of the twenty-seventh session of the Hudson River Baptist Association.

When the foreign missions of our British brethren commenced, the French revolution had begun. The opening scenes of that fearful drama arrested all eyes. Its violent and wondrous changes, and its terrific victories, were filling the civilized world with hope or alarm. The year of Carey's missionary discourse was that in which the September massacres drenched the prisons of Paris with gore by a series of butcheries more atrocious than the judicial murders of the guillotine. Amid these sanguinary and frantic convulsions at home, the French people were looking abroad with undaunted mien; and their National Convention, in the same year, flung down the gauntlet of defiance to all the governments of Europe, by pledging assistance and fraternization to all nations who would rise and battle for their own freedom. The following year, that in which the English missionaries set sail, was that in which France gave proof of her stern abjuration of all monarchical government by bringing her sovereign to the block, and the blood of the houses of Bourbon and Hapsburgh, among the oldest of the royal lines of Europe, flowed on the scaffolds of her capital. It was not a mere revolution, it was a war of opinions, upheaving the old foundations of society, and the most cherished and venerated principles of antiquity. Not only were the floods of change shaking the base of each European throne, but the authority of heaven was boldly questioned and cast off. French infidelity was already maddening all Europe, and Paine's "Age of

Reason" was in preparation, intended to carry on the same work through the language and literature of England. The privileged and titled classes, who saw with horror the political changes, were largely infected with the principles of this revolt against religion. And many who might dread French democracy, were but too partial to French atheism. Then it was, when the people were thus "imagining a vain thing," and saying of Him that sitteth on the throne, and of his anointed Son, "Let us break their bands asunder, and let us cast away their cords from us," that He whose name and being they would abolish, "laughed, and the Highest held them in derision." When the pride of hell was thus assailing his church in the west, he replied but by calling for a new and vigorous onset upon the gates of the enemy in the ancient east. The times of the ignorance there long winked at, were now to end. He summoned to his service in the conflict a very poor, but a very learned and pious man. From the lap-stone and the awl he had called him. And he came. He put into the hands of him, and his humble associates, some £13, and bade them, thus furnished, to assail the paganism of India, with its myriad gods, and its myriad fanes, entrenched in massive and time-worn fastnesses, that centuries of power had built up, until they seemed impregnable. It was as if a grain of sand from the desert had been commanded to lift itself up on the wings of the wind, dash itself against the pyramids of



Egypt, and shatter their mountain masses into dust. But hopeless as was the task, and inadequate as were the means, at his bidding these poor but devoted men moved onward to the unequal enterprise. As soon as literature could descry objects so insignificant, she overwhelmed them and their enterprise with peals of mocking laughter and heartless derision. But they held on their way in the serene meekness. What their God had commanded they knew was right, what he had promised they felt was sure. There was seen the mighty magnanimity of faith. It was amid such scenes of confusion and dismay, in such a day, dark with rebuke and blasphemy, that Carey and his coadjutors planned their missions for the welfare of the distant east. It was not for the want of objects requiring their care at home that they went abroad. The labours of Wesley and of Howard, who had but just then ended their race, had shown how fearful was the mass of misery left unrelieved, and of ignorance yet untaught, that were to be found in Christian Britain. But there were many to whom these domestic necessities might be well committed; a heavier necessity was laid on them to heed the distant cry of the dying millions of heathenism. In December, 1793, the devoted preacher had but recently set foot on the shores of India. As yet, ignorant of the language, we find him in that month with a congregation composed only of his own family and that of his associate in the mission, but he is anticipating much pleasure when he shall be able to preach in their own tongue to the benighted Hindus. Little does he suspect that six weary years are to elapse ere he shall be allowed to welcome one sincere convert. In that same month, when the cheerful missionary is thus girding himself to the work, a lieutenant of artillery is distinguishing himself by effecting for the French armies the capture of a besieged sea-port on the southern coast of France.

The name of that young engineer is yet to resound through all lands. It is Napoleon, the star of whose glory is seen skirting the horizon and beginning to emit its first glimmerings at the close of the year which brought Carey to India, and when the pious missionary was labouring over the rudiments of the Bengali. How distinguished was the career that soldier was to run! The instrument in the hands of providence for shaking the powers of Europe and bringing into a new shape the whole structure of its society, he went on winning battles, dictating treaties, putting down kings, and overthrowing dynasties, until many were ready to deem him more than man. Some seven years after his success at Toulon, that victorious general has become the first consul of France. It is the 24th of December, and he is driving through the streets of Paris, when a fearful explosion is heard behind his carriage. It was intended for his destruction, but he escapes it, preserved

for far other destinies by that providence of which he took little thought. The event is caught up by every gazette, and is the theme of comment in every civilized land. On that incident the destinies of the world seemed to hinge. Yet, four days after, in a far distant land nearer the rising sun, an event occurred of which no gazette, as we believe, took note but which was scarce less significant in its results. It was Carey "desecrating," to use his own phrase, the waters of the sacred Ganges by the immersion of his first Hindu convert. The chain of caste has been broken. We fancy that the rabble of gods who crowd the Hindu Pantheon looked on, aghast at the sight, feeling that the blow was one well aimed, and that struck at the very heart of their power. When we look at durable results, which seems the more eventful incident, the escape of the great Captain, or that first success of the lowly missionary? The course of the soldier, after a series of the most splendid triumphs, in which, to use his own favourite phrase, he seemed to chain victory to his standards, closed in defeat and captivity. The career of the conqueror of Lodi, of Austerlitz, and of Jena, was terminated in disaster and exile. The flames of Moscow and the rock of St. Helena were a melancholy comment on the instability of all earthly glory, and the utter impotence of all mortal prowess. The year in which your association was formed, 1815, was that which smote down his power on the field of Waterloo. In vain was his gigantic genius, in vain the remorseless conscriptions that drained France of her sons—in vain the energy of despair wielding all the resources of his consummate tactics. A few years after, the Great Captain died, on a lonely island in the ocean, his soul seething impatiently with wishes never to be realized, his mind teeming with vast projects that perished in their conception; with his parting breath muttering indistinctly and deliriously of armies which he no longer headed. But the missionary said in his later years that he had no wish that was left ungratified. Who was then the happier man? The brilliant victories of the one scarce kept pace, in their number, with the dialects into which the other translated the lively oracles of God. Give to the mighty warrior the honours of an exalted intellect, with which that of the humble missionary can never be compared—give to him the unmatched influence he exercised over the diplomacy and civilization of all Europe—give to him the 2,200,000 conscripts that perished in his service, and the myriads that were sacrificed in the armies of his adversaries. Set over against these the gates of eastern dialects opened to the scholars of Europe by that missionary; Christian churches planted, and the Christian scriptures translated; and an impulse given to the mind of heathen India, of which it is equally idle to dispute the present extent or

to calculate the future limits. Does it not seem as if each year is now effacing the monuments of the one and expanding the influence of the other? And who shall show the field in which that missionary's fame and his power were cloven down? *His* fame and *his* power we called them. They were not his. The glory of his attempts and achievements was Christ's; and the power that wrought in him mightily, and wrought with him effectually, was Christ's. You are engaged, my brethren, under the banners of the same Captain of our salvation. Do the odds

seem against us? The force of numbers is not with us. The literature of the world is not thoroughly with us. The laws of the world are not with us. The fashions of the world are not with us. But if God be with us, it is enough. The prince of darkness, in mustering all his hosts to the encounter, bears on his scarred brow the print of the Master's avenging heel. Hell has been already foiled in that hour now past which was the true crisis of the world's history; and prophecy shows us the whole earth soon to be subdued to the obedience of the faith.

## ASIA.

### CALCUTTA.

In a letter relating principally to business details, Mr. Thomas writes thus, September 21, 1844:—

Brother Yates has been for some time very unwell, but he seems improving. It will be necessary for him to try a little change during the ensuing cold weather. Brother Pearce has also been rather unwell; the rest appear

in tolerable health. Makepeace has not yet arrived, but we are daily expecting him. Brother Small is preparing to leave Calcutta for Benaras. May the blessing of the Master go with him!

### CEYLON.

A letter has been received from Mr. Dawson, dated Colombo, September 25, containing the following cheering particulars:—

My last letters have been of a melancholy nature. It now falls to my lot to communicate things of a very joyful kind.

First, though not first in order of time, I must acquaint you with the safe arrival of Mr. and Mrs. Davies. For many days previously had our eyes been wishfully directed along the horizon (our house being at the sea-side) in search of the "Brunette," and now that our dear friends are safely lodged under our roof, we know not how to feel sufficiently grateful to the Preserver of men. Mrs. Davies was confined to her cabin nearly the whole voyage with sickness, and consequently arrived in a very weak state. It is our happiness, however, to see her daily gathering strength, and our hope that she will ere long be perfectly well. Mr. Davies is also slightly indisposed, but thinks a few days will set him right. I need not say to any who know them, that they are lovely and amiable persons. They will doubtless be a bright ornament to the mission,

and a great blessing to the land. It is mutually agreed for them to stop at Colombo till more help arrives, and then to proceed to Kandy.

Second. It is extremely gratifying to know that the death of our dear brother Daniel has been the means of seriously impressing the hearts of many who were unimpressed by his living voice. The natives in many villages appear sensible of the loss they have sustained, and some are alarmed lest he should hereafter be a witness to condemn them.

The 8th inst. was a day long to be remembered. After preaching in English in the morning at Colombo, I visited the station at Kottigahawatta, where brother Nader has been labouring with great success. After preaching in Singhalese to a large and attentive congregation, I administered the ordinance of baptism to twenty persons, fifteen of them females. They had all been candidates for many months—some for eighteen. Their regular attendance,

consistent conduct, and earnest expressions of attachment to the Saviour, seemed to render further delay improper. In the presence of Mrs. Dawson and Miss Wells (a lady connected with the Female Education Society), I put to them many searching questions, which they answered to our satisfaction. The cases of several were extremely interesting. Five were from village schools—the fruit of the labours of pious teachers. One lad, about thirteen, discovered much shrewdness. When he applied for baptism, his pastor said to him, “You are too young, and too small.” “Sir,” said he, “my body is small, but my soul is not. And though I am young in years, I know that I am a great sinner, and that no one but Jesus Christ can save me.” Some time after, on again applying, he was asked why he was so anxious to be baptized. He replied, “I know baptism will not save me, but Christ has commanded it, and how can I call him my Saviour if I live in disobedience to his commandments?” “But were you not baptized in your infancy?” “I have been told so,” he said, “but know nothing about it. The scripture says that those who repent should be baptized, and as I have repented I wish to do all that my Saviour has commanded.” At the close of the ceremony ninety-five of us partook of the Lord’s supper, and sweetly realized his presence in our midst. Brother J. Melder lately baptized six persons, one of them a native man, aged ninety-three. In his latter days he found the pearl of great price, and though subjected to much scorn and persecution, he patiently bore it all, rejoicing that he had found that happiness in believing in the Saviour, to which he had been all his life an utter stranger. His daughter, aged fifty-four, was baptized at the same time.

Third. The lithographic press has arrived, and many thanks are due to Mr. Haddon for

the care with which he has collected what appears to be all that is requisite for its effective operation. I long to get it fixed, and see the beautiful Singhalese and Tamul characters printed from its stones.

Fourth. Our devoted brother Garnier, who labours on the estates near Kandy, having been laid aside a short time by weakness, brought on by over-exertion, the planters, to show their personal regard for him, and their estimation of his labours, have raised nearly £20 to buy him a strong horse. He will thus, I trust, soon be able to visit more estates at the expenditure of less bodily strength; at least, his bodily strength. Missionary horses are very needful here, as they enable one missionary to do the work of two.

Fifth. On Saturday last a meeting was held in our Pettah Chapel, at which Sir Anthony Oliphant presided, to determine on the manner of appropriating the sum collected to perpetuate the labours of Mr. Daniel. It was resolved unanimously, “That a sum not exceeding £20 be applied to the erection of a tablet in the baptist Pettah Chapel, to perpetuate a remembrance of the labours of the Rev. E. Daniel, and that the remainder be remitted to his orphan children through such channel as shall appear most advisable.” Dr. Elliot, Lieut. Maberly, and brother Davies are appointed a committee to carry the resolution into effect. The subscription list is not closed, and it is expected that £300 will be raised.

Sixth. It looks ungrateful for me to notice so low in my letter the vote of £400 for Kandy Mission Premises, made by the Jubilee Committee. Be assured we feel truly grateful for it, though much more will be needed to complete the object.

On Friday next we are to open a new chapel at Matakooly, three miles from Colombo. The cost of its erection is £70. Already the sum of £40 has been collected.

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The following letter was written by Mr. Davies a week after his arrival:—

After a favourable though not a rapid passage of 116 days, we arrived at Colombo on the 16th instant, when we heard the unexpected and painful intelligence of Mr. Daniel’s death. Never was the removal of any one more generally and deeply felt and regretted. It presented the dark scenes of heathenism to us in shades of deeper gloom. We were heartily welcomed by Mr. and Mrs. Dawson and Dr. and Mrs. Elliot, whose extreme kindness and value cannot be too highly estimated. Since then Mr. Dawson and I have been trying to arrange things so as to meet present difficulties. He will return to Kandy after a short time, and I will remain here until we hear from you. I have seen most of the native preachers, and many of the schoolmasters.

With some of them I have been highly pleased. Some of the stations, I understand, are in a very encouraging state; others greatly need the quickening influences of heaven, and much self-denying and wisely directed labour. The Academy, of course, has suffered through Mr. Daniel’s death. This institution seems to me to claim special attention, as under well considered and well adapted arrangement, carried on with energy and perseverance, it will become, under God, a means of incalculable benefit. I hope the committee will consider the necessity of sending out two suitable men for Ceylon; for Kandy must have two, and so must Colombo. It is quite impossible for one to do the work efficiently at either place. At Colombo the village stations have suffered under



Mr. Daniel (who in habits and constitution had become so thoroughly naturalized), owing to his not being able to visit them except very occasionally, since he commenced the Academy. If I could transfer to England the scenes of idolatry, debasement, and wretchedness which I have already witnessed, I think they would move our churches to send us help through mere compassion; but I trust higher motives will prevail. Oh, that almighty God would eminently qualify us to pull down these strongholds of Satan, and in some humble degree advance his glory.

It would be madness to think of living in Mr. Daniel's late residence, for all agree that it greatly accelerated his end. The house where we now are, with Mr. Dawson, cannot be occupied more than a week or two, so that we have been under the necessity of looking out another. After much inquiry and toil we

found one to-day in most respects eligible for ourselves and the students, but requiring a little alteration and expense. The rent is £5 per month; and here I would suggest what every one here would most strongly recommend, on principles of economy as well as convenience, the desirableness of the Society's securing some permanent missionary residence, as rents, and all other things in Colombo, have doubled within the last few years, and are expected to go on increasing in value in the same proportion for some time to come. This house can be leased at the specified rent for not more than four years, or it can be purchased. Will you be kind enough to say a word on this head in your next, as houses here are so very scarce, and as it will be a suitable place for any one who may come out. My own health is good, and Mrs. Davies is much improved since our landing.

## AFRICA.

### FERNANDO PO.

Letters have been received from Mr. Sturgeon, written in July, from which we give copious extracts, principally on account of the illustration they furnish of the difficulties and perplexities surrounding those who labour among uncivilized tribes. It is on many accounts desirable that these should be understood; and the following details will at once show that faith and patience are needed by those engaged in the work, and that others should count the cost before they offer themselves for so arduous and important an undertaking.

I am interestingly engaged at the present time in examining the candidates for baptism, eight in number; three males and five females. Two of them are promising girls, who two years ago were fast hastening to ruin. The pleasing change wrought within by the gospel is observed by all who know them. They form part of my juvenile class, and are ranked among the teachers of our sabbath-school. The regularity of their attendance at the school, the simplicity and ardour with which they instruct their classes, lead me to conclude that they will be made eminently useful in our neighbourhood. A young man from Holland is also one of the candidates. The labours of brother Clarke were blessed to his conversion on board the "Chilmark," on her way to Fernando Po. As he has only been in Africa a few months, my knowledge of his character is imperfect; but he appears to be a diffident, affectionate, zealous, and truly pious youth. I shall baptize (D.V.) on the 21st instant. We anticipate a refreshing season. The absurd notion of religion not

belonging to the young, is but too prevalent even now among the less informed of our people, though so much has been said upon the subject, both in public and in private. Yet it was truly encouraging at our last church-meeting to witness the tender manner in which many of our friends spoke of receiving the youthful followers of the Saviour into the church.

#### *Old Habits.*

I have seen too much of the deceitfulness of the human heart in Africa to be oversanguine in my expectations respecting them; but so exemplary has been their conduct, that on no former occasion of a similar kind have I been more confident that the work is of the Lord; to whom, through Christ, be all the praise. We have a church-meeting on the second Wednesday in the month for prayer, the special object of which is to promote a revival of the good work of the Lord; and on the fourth Wednesday we meet to transact the affairs of the church, to appoint sick-visitors,

&c. These meetings are characterized by great Christian love and candour, and a general willingness to engage in any benevolent plans proposed for adoption; which lead me to hope the Lord is favouring us, and will still more abundantly bless us. My confidence in the people is increasing; and as persons are coming to me all times in the day for instruction, and to make known to me the burden of their souls, my labours are really more refreshing than arduous. Yet have I had much of late to cause me to weep. I have had the pain of excluding eight of the inquirers: three have been restored, and the remaining five profess great contrition for their backslidings. Most of them were dismissed for family quarrels, and cruelty to their servants. One of the men knocked his wife down for a slight provocation; and fearing she would die, he fled into the bush, having previously committed his child to the care of his neighbour; but he soon returned to his home. The poor woman suffered much for several days, having one eye entirely closed, and being greatly affected in her head and face. They have been to me, and expressed their mutual sorrow; but I found the difficulty to be more than trivial to convince the man that his wife ought not to go to the wharf and fetch his palm-oil, while he remained idly at home. It will take many years to eradicate the degraded opinion of female worth. There are, it is true, many gossips and busy-bodies in the matters of others, among the women, but I have many times witnessed the readiness with which they have performed labour which strictly belonged to their husbands, though the latter have been gazing on them with indifference, smoking their pipes or lounging upon their sofas. It requires much of the meekness and simplicity of the gospel on the part of the missionary to behold these things without feeling indignant; but anger must be suppressed, and these abuses patiently borne, and meekly and constantly reprov'd, ere the gospel will have its legitimate effect upon these semi-barbarians. On no occasion do I feel to need more of the disposition of the "husbandman," who "*waiteth* for the precious fruit of the earth, and hath *long patience* for it until he receive the early and the latter rain," than when I see the poor females treated with scorn and cruelty. Another female of the guilty party came to me one evening about nine o'clock, P.M., whose mouth and face presented a frightful appearance. Her husband had beaten her, and turned her out of doors; and the poor creature intreated me with many tears to give her my advice and protection. I recommended her to sleep at her neighbour's house that night, promising to see her husband next morning; which I did, and after spending much time with him, succeeded in softening his mind and effecting a reconciliation; and I trust they are now living amicably together.

The case has given me uncommon trouble, as the young man has been very active in serving me at Clarence, and has been my head-man in the erection of the mountain cottage; and in both him and his wife I had many times hoped that a work of grace had been begun.

#### *Struggle with Temptation.*

Contrasted with the disgraceful conduct of those before mentioned, I may refer you to the Christian conduct of one of my female members, who was formerly our servant. She is a widow with three children. She came to me on one occasion, and intimated her intention of marrying a man who was a stranger to godliness. I cautioned her against taking so sinful a step, and set before her the unhappy consequences that would naturally follow to herself and to us. She heard me patiently, and urged the necessity of making provision for her children, which she affirmed she could not do in her state of widowhood. This only afforded me a still better opportunity of encouraging her to keep in the path of duty, use all the means within her reach, and then rest securely in God. She left me rather depressed in spirits, but, as I thought, disposed to act upon the counsel she had received. As she had previous to that time been an ornament to her profession, I was rather surprised at her present state of mind. After the lapse of a few weeks she paid me a second visit, and said that she had agreed to unite with the man in question. I trembled on hearing such information; not only on account of her, of whom I had hoped better things, but for the fearful consequences of such a precedent in an infant church in a heathen country. Many were the admonitions administered to her; and though they were not indignantly repelled, yet they did not sufficiently weigh with her. I visited her several times in her house, in company with Mrs. Sturgeon, and gave her instances of such unholy alliances. She appeared a little moved by my reasonings and scriptural exhortations. As the last resort I resolved upon giving a public address upon the sinfulness of professors of religion uniting in marriage with ungodly persons. I founded my sermon on 2 Cor. vi. 17, 18. The address answered my design. A few days after its delivery the young women came to me, and thus addressed me: "I tink too much 'bout de word you tell we; I can't join wi de man cause him no love Jesus. I no fear for me child; my Fader will do good for dem and me. My heart no give me content till me tell you dis word. Pose I go on wi marry palaver, den me vex de Saviour: now I no go do dat ting, me heart let me for peace." You cannot tell my feelings of gratitude and joy when this statement came from her lips; after I had literally agonized with God in prayer for several days and nights, that her views might be changed, and the church preserved in peace. Her

faith in Christ when she made the confession appeared to surpass the experience of one who had only been called by divine grace a few months. There was no vain boasting, but a steady reliance upon him who hath promised to be a "husband to the widow, and a father to the fatherless." Her conduct since that period has been such as becometh the gospel of Christ. I have greatly rejoiced over her; but I should not have troubled you with the narrative, but for the remarkable circumstances which have since transpired. A few months after the connexion was broken off, the poor man was drowned at sea, the boat in which he was sailing having sunk in a tornado, when he, with a Krooman, found a watery grave. This fact made a deep impression on the minds of our friends. I now have the pleasure of informing you that I am to marry the young woman to-day (July 10th) to George Williams, who is one of the settlers from Jamaica. We consider Mr. Williams to be an eminently pious and devoted man of God. By his industry, affability, and piety he has won the confidence of, and is greatly beloved by all our people. If a large number of such worthy men were to come here as settlers, they would be a great acquisition to your mission in Africa.

#### *Sabbath School.*

We have an excellent sabbath-school, containing nearly 300 scholars, the greater part of whom being neatly clothed, they present a pleasing appearance. The school is superintended by Mr. Norman, the teacher of our day-school. His heart is much in the work, and he promises to be very useful among us. We are also greatly assisted by Miss Stewart, a white female from Jamaica, and Miss Cooper, a coloured female from the west. These young persons are teachers of the right stamp, are indefatigable in their labours, and "watch for souls as those who must give an account;" while their methods of communicating knowledge are of a superior order. Our own friends are beginning to view sabbath-schools in their true light. Ten of our members are teachers: four of those who are about to join with us, and two or three others who I think will quickly form part of our number. There are also two of the children whom we hope are choosing the Saviour for their portion. I have had great difficulty in exciting a proper attention to the young; but I have now partially succeeded, though much remains to be done. It is in the hearts of the young that we expect the seeds of truth to vegetate most freely in Africa, for it is a lamentable fact that the old people, as soon as they acquire a little knowledge, indulge much in self-righteous principles.

#### *Village Manners.*

We are progressing with our temporary chapel, and my mountain cottage. When I

go to the mountain, I usually sleep there in a hut erected for my boy. It is nine feet by seven, and six feet six inches high. A few wild canes tied to some stakes driven in the ground constitute my bedstead, a hair-cloth serves for my bed, my cloak answers for my pillow, and a blanket is my covering. On a recent occasion my door was broken several times in the night, but it was soon repaired, as it consisted of a few palm leaves. The night being rather cold, we made a fire in our hut, which was a rich treat to the boys, who slept very close to it. At a short distance from the hut the head-man was sleeping in his hammock, slung to two of the posts belonging to the cottage, almost directly over a large fire, around which five boys were sweetly reposing, three of whom were under a large sheet, the black cranium of one only being visible. Another was lying upon his back, upon a few wild canes, with only a wrapper about his loins, and his heels not more than two inches from the fire; and the fifth with his face quite as near to the precious element, the large quantity of smoke issuing from which, supplying the place of a soporific dose, as "sleep ketch him too much."

As soon as the sun cheered us with his refreshing beams, we sang and prayed, and then most of the boys went cheerfully to work. At the morning worship I gave a little scriptural instruction; but it is almost impossible to make the people here generally understand, as they have so corrupted the English language as to give to many words an opposite meaning, and to others no meaning at all. Thus, "He don't go to his farm;" i. e. he has gone to his farm. And the word "palaver," has a hundred different interpretations. Its primary import it to dispute in a quarrel, as "He made palaver," i. e. he quarrelled. "I no top for palaver;" I shall not remain to dispute the point in question. But it is most familiarly used in the following absurd ways. I have "work palaver," "washing palaver," "eating palaver," "singing palaver," &c.; by which indefinite expressions they simply mean, they have labour to perform, washing to do, food to eat, &c. The word "sabby" also signifies to know or understand, or any other meaning you choose to give it; thus, "I no sabby," i. e. I do not understand; "Dat plant no sabby for grow," that plant will not grow; "I no sabby belong to go dat way," I shall not go that way. The use made of the word "lib" (live) is very amusing to foreigners. A captain inquiring for the grave of a gentleman who had fallen in the Niger Expedition, received the following reply: "Him don't lib dere," i. e. He is in that place, at the same time directing the eye of the captain to the grave-yard.

#### *Sea Monsters.*

We have had very heavy rains for the last two months, and the sea-monsters in our har-



bour have been unusually numerous. On the 25th ult. a large number of persons were seen on the beach watching Mr. Scott's men, who were employed many hours in their attempts to catch "devil fish." Toward the close of the day they succeeded in hauling one to the shore. I took the dimensions of this wonder of the deep. It was seven feet ten inches in length, and twenty-eight feet broad, i. e. from the extremity of each fin. Its mouth was two feet wide, and being open about four inches after it was killed, it presented a frightful appearance. It was killed with a harpoon. In the morning one of them had broken a harpoon, which had deeply penetrated its flesh, and made off with it, though death must have soon followed. The one I saw was capable of swallowing a corpulent man with the greatest ease.

#### *Judicial Perplexities.*

At Banapa and Basillar, places in which I take a deep interest, as they are within a few miles of Clarence, I am attempting to form stations, and regularly appoint two young men every Lord's day to visit them, and teach them to read. I occasionally visit them in the week. A fortnight ago they were in a very disturbed state. One of my inquirers came to me in an agitated state of mind, and said, "Minister; de Boobie fill me house up; palaver lib in im town (Banapa) cause one man kill im boy in de bush; now de family of dat boy, and de country people too much fear." Hearing from the description of the affair that the friends of the deceased intended to attack the family of the murderer, I went to Banapa the next day to meet the different parties, hoping to bring about an amicable settlement of this unhappy affair. On reaching Banapa, I found Boloko assembled with his people in the play-ground to settle the palaver. Seeing a large number of natives armed with spears, cutlasses, and guns, and having too much reason to conclude their hearts were meditating revenge for the wounds so recently inflicted, I felt it was a critical time. Silently lifting up my heart to God for assistance, I told the king, through an interpreter, that my object in visiting him was to make peace between him and his enemies. With great energy he replied to the following effect: "One man go out, and call him countrymen boy to go for bush; and when he take him he kill him; for popo (intentionally) or no I no understand. Den de boy's fader get too much vexed, and chuke (stab) two child with him spear belonging to the man who kill him one boy. Dat same palaver bring me here to day." The assassin was speedily pursued by the natives, who were brought together by the cries of the mother; but he evaded their search, and it is supposed he is now concealed at Clarence. One of the children died the next day, the fate of the other I have not yet heard. The

boy who was shot in the bush was a native of Banapa. His name was Edibo; he was twelve years of age. It was Boila, the deceased boy's uncle, who took revenge upon the helpless children when alone in the house. One of these last mentioned children belonged to Basillar, and the other to Robolo; which makes the case as complicated as it is painful, the families of three different towns being involved in the inquiry. I remained a long time with Boloko, intreating him to use his kingly authority to prevent a repetition of the tragical scene already exhibited. The king and his gentlemen heard me patiently, and I was sincerely thankful to find my statements were not altogether lost upon them. During the discussion of the subject, Boloko said, "Before white man come to look we, we kill plenty; pose one man soot him countryman, den him die quick, and we kill all him family. Now we can't do dat way; we no kill Boila for him bad trick: we belong to take him fowls and goats. We break him house, and den we no let him *lib wi gentleman*; he must sit down him one far away; we no eat wi him, we no peak to him more." To be banished the society of the *gentlemen*, or chiefs, and not be permitted to hold intercourse with the common people, are the greatest punishments the natives can sustain; and would, if acted upon, bring about a better state of things. Being recommended to go to Basillar, to mediate between the king of that town and the king of Robolo, I took that course, and was well received, though I accomplished but little. The father of Edibo was steeled against all remonstrance, and boldly affirmed that he would either kill one man, or take one girl from the family of the murderer to be his wife. Perceiving that he was greatly biasing the king and people by his enraged temper, I smiled, and very deliberately said, "If you hear this God palaver, it will put away your kill palaver, bring you love palaver, and make you happy palaver." They laughed heartily, and after a little pleasant chat, retired to consider the best plan to be adopted. Twelve of the gentlemen constituted the grand jury for this capital offence. They arranged themselves into a circle about ten yards from us. The highest in authority among them addressed his brother jurors with significant gravity and earnestness, but in too low a tone of voice to be heard by us. During this solemn conference (for such it was) several Boobies passed by, but took not the least notice of the gentlemen. Had they offered the slightest interruption, they would have brought upon themselves the severest punishment. In less than half an hour the court broke up, and returned to our party, who were anxiously awaiting the conclusion of the pending trial. Silence having been called, the foreman of the jury, with calmness and firmness, informed me that they were unable to give a verdict; and with

much cunning referred me to Boloko, the king of Banapa, who alone, he said, was competent to decide the case.

We then returned to Banapa, followed by the chiefs of Basillar, and Robolo, and many of the natives. Boloko was waiting in his house, with his gentlemen, to receive us. As soon as we were seated, and had refreshed ourselves with palm wine, the king recapitulated to the chiefs what had been said at our former meeting. A sage-looking veteran then spoke for nearly twenty minutes. He told them of the many sanguinary wars in which he had been engaged formerly, of the battles he had won, the misery and desolation he had caused, but which he now bitterly lamented, and concluded by energetically requesting his fellow chiefs to refrain from fighting, and act according to the "good word," now carried to them. His address was listened to with profound attention. Several times he asked the chiefs and people if they understood him, to which there was a simultaneous reply, "Oula," yes, or we understand. Boloko was the next speaker, and was frequently interrupted by the people shouting, "Long life," "Thank you," &c., as expressive of their great joy. He contrasted the present with the former state of the people, and said that they were accustomed a few years since to killing each other for trivial offences, and to cutting off a man's hand for stealing, &c. Children in earlier times were like cats (stealing all they could get), but now they knew better, and were glad for white man to settle their palaver. Though all was interpreted to me, the chiefs spoke in such an animated strain as to make me forget my weariness and hunger, and rendered the season a most refreshing one. They all appeared dis-

posed for peace before I parted, and I have since heard that my negotiation, which lasted for several hours, had the intended effect of stopping the shedding of human blood. On my leaving many blessings were desired for my happiness, &c.

#### *Concluding Remarks.*

Persons coming to Africa should well count the cost; should consider what they will have to teach, what to do, and what to suffer. They should be men who have been proved; who have exhibited an untiring zeal in works of self-denial, strong faith in God, and a growing love to perishing souls. And let none come to labour in Africa who will not cheerfully forego the luxuries of Jamaica, and willingly travel a few miles through a little rain, or grass wet with dew. If persons coming from the west anticipate a comfortable home in Africa, to be waited upon, and fare sumptuously every day; disappointment, shame, discontent, and uselessness will follow, and you will have many loiterers in the field. There are probably but few countries where more good may be done than in Africa, but those who come should be prepared for the worst, and not expect to enjoy the reward until they have patiently endured the toil. These things, and many others, have been said already—publicly spoken and widely spread, but they are not yet understood. The prosperity of our cause in Africa for many years, and perhaps centuries, will greatly depend upon the band of teachers and missionaries who will next be sent out. I therefore with diffidence, and with a degree of trembling, say again, let them be tried men—men who have been accustomed to reading and teaching, and suffering for Christ.

## WEST INDIES.

### JAMAICA.

The painful intelligence of the decease of Mrs. Evans, wife of Mr. G. P. Evans, missionary at Vale Lionel, has just reached the Mission House. She died on the 14th of October, after premature labour, brought on by a prevalent fever which attacked her six days previously. Her afflicted husband, writing on the 20th, adds,

The deacons of the church rode down to Old Harbour to have brother Taylor's assistance at the funeral, and his sad reply added to my grief. "Mr. and Mrs. Taylor are both confined with fever, increased by the fact of being unable to assist you in your distressing situation." I was permitted to engage in

this melancholy service myself, which I assure you has been no small consolation to me.

It will afford me much pleasure if in the next number of the Herald or Magazine the following may be inserted, copied verbatim from my dear wife's diary.

Under date of Nov. 10, 1842, my dear wife writes thus:—

“This afternoon and evening have been to me a time of deep feeling and great searchings of heart. The mission cause, which has so frequently called forth my warmest affections and sympathies, has been a matter of thought and inquiry. In reviewing my experience as connected with this subject, I well remember that from the time I was first brought to the Saviour's feet, I felt a deep interest on behalf of his kingdom in the world. No sooner did I taste his love than I longed to lead others to him, and naturally did I look to heathen lands as an appropriate sphere of effort. I was told that it was the ardour of first love which led me to desire the missionary work, and I must expect to cool down. But the desire has grown and increased with each revolving year, and I now feel it as intensely as ever. An ardent longing to teach the heathen has given me wakeful nights, has occasioned me to shed countless tears, has called forth ardent supplications, and has been within me as a secret flame, threatening by its very intensity to consume my spirit, to injure my health, and take away all my comfort in the discharge of duties connected with my present situation. Often have I been led to ask, ‘Did God impart a missionary spirit only to disappoint its fervour?’ Or again, ‘Will he not grant my request when he has exercised my faith and patience as much as he sees is right for me?’ Deep are the mysteries of providence, but just and true are all the ways of him who is the king of saints; and I rejoice in the thought that he shall be glorified in me, even though an irrepressible and ungratified longing break my heart. But is it not possible that I am deceived in my own suitability? Or may there not be some latent impurity of motive which occasions God to deny my request? Or may I not have done wrong in concealing my feelings? Perhaps because I have kept them in my own bosom instead of seeking judicious Christian counsel, God has given me to reap the fruit of unfaithfulness to con-

victions of duty. Oh, how earnestly do I feel disposed to ask, ‘Show me wherefore thou contendest with me; and why thou withholdest my request?’ It is my mercy to know that a throne of grace is accessible to me; that Jesus ever lives to plead for me. Again and again may I, and again and again will I, present my supplications to God, that he would fit me for his service, that he would call me to his service, even though that service should involve labour, and suffering, and death.”

In a note of April 2, 1843, Mrs. Evans writes:—

“When I review what I wrote under the date of November 10, and contrast it with my present circumstances, I almost think I dream; but my God has, I trust, heard my prayer, accepted my desire, and given me a prospect of employment in the mission field. Gratefully would I acknowledge the indulgent goodness of my heavenly Father in this respect, and especially that he has opened my way under circumstances that leave me nothing to desire. Not for crowns or kingdoms, not for earth's fairest fame or greatest wealth or splendour, would I resign my present prospects—prospects which yet I feel (amidst all the uncertainties of earth) may never be realized. All the unknown future would I leave with that God who has guided me hitherto; my times are in his hands. I feel that I have now an additional motive for cultivating every grace of the Christian character, for how without a large measure of personal piety shall I be fitted for my probable duties? How without it shall I be prepared to share a missionary's labours, to sympathize with a missionary's peculiar trials and hallowed joys, and oftentimes to be his sole earthly counsellor, comforter, and support? May the language of my future experience ever be, ‘I can do all things through Christ who strengtheneth me.’”

Such was the devoted missionary you have lost, and such indeed was the counsellor removed from me.

## EUROPE.

### BRITTANY.

After an absence of six weeks, spent in seeking contributions towards the chapel which it is intended to erect at Morlaix, Mr. Jenkins has returned in safety to his family and friends. On the 28th of October he writes as follows:—

The sums collected amount to 1047*l.* 15*s.*, as you will see by the following list: Guin-gamp, 45*l.*; Dinan, 5*l.*; St. Servan, 109*l.*; St. Malo, 5*l.*; Rennes, 5*l.*; from Guernsey, by Mr. T. G. Dobrée, 36*l.*; Boulogne, 312*l.* 75*s.*; Marquise, 15*l.* 40*s.*; Calais, 31*l.*; Rouen, 122*l.*; Havre, 184*l.*; and Caen, 177*l.* My travelling expenses amount to 359*l.* 65*s.*, in



spite of all my efforts to be economical. I travelled at least 369 leagues.

In a letter I received this morning from Mr. Le Fouldrey he informs me that he had subscriptions at Nantes to the amount of 135*fr.* and that he has already had 107*fr.* at Brest, and that he expects more. I have not had the list of subscriptions from Quimper. We have in hand a sum of about £50. We shall adopt the measures best calculated to obtain the sum necessary for the building. It is probable I shall visit the islands shortly.

During the journey I have just made I received much kindness from ministers and Christian friends of the reformed church and of the church of England, and of other denominations. Many took a lively interest in our labours among the Bretons, a people so little known and so much neglected, that many of even the French were astonished to see a specimen of their language in the tracts we have printed in it. I met with some pious and worthy ministers and friends in the reformed church. Their number is on the increase; but I did not find that the gospel made great progress in the parts I visited. However, we have reason to believe the good seed which is sown will spring up, for it is the powerful word of the Lord. You are aware that some wonderful movements take place in France in favour of protestantism, and it appears that a great work is going on. I rejoice exceedingly that our society has directed its attention to the state of France, and that the committee is desirous of contributing to the great work of evangelizing this country. I hope and pray the Lord to open the way before you. I regret to state that our countrymen, both gentlemen and mechanics, who come over to France, are in general far from conducting themselves according to the word of God, and showing in their conduct the superiority of the religious privileges which are enjoyed in their native country. Infidelity prevails among some of them. Mr. Clegg, the Wesleyan minister at Calais, informed me that there were about 4000 English mechanics employed in factories in that place, that very few of them were pious, while the generality of them were so impious that they even held infidel meetings. Several Scotch and English

hands are employed in a large factory at Boulogne. There are about half-a-dozen faithful baptists among them. I held a meeting with them, which I hope was felt to be a blessing to us all. They deplored the manner in which their countrymen live in France. I asked them whether those who were reckoned at home to be pious people, abandoned religion when they came to this country? They told me that they had not seen cases of that kind, but that those who at home frequented public worship, while they were strangers to the regenerating influence of the word, became very indifferent about religion and morality. The Welsh and English employed in Mr. Sherwood's iron works are desirous of enjoying religious privileges. There is a room to preach in, but no preacher. Mr. Jones, the manager, with whom I spoke respecting the desirableness of having some good and prudent man to labour as a minister of the gospel among the people, said he greatly wished it, and that he expected a Welch preacher would come over, but that he could preach only in his native language. This place offers some advantages for a missionary acquainted with both languages. It is thought Mr. Sherwood would give something towards his support, and there is a wide field of labour open among the French population. A missionary stationed there would not be very far from that part of France where there are some French baptists.

I was very desirous of knowing something about the few baptists which are in France. What I have been able to learn about them is very little. Mr. Poulain, the evangelist supported by the Société Evangelique at Boulogne, is a baptist. It appears that he is a pious man, and a good preacher. He is highly spoken of by many. He knows a good deal about the baptists which are about Lisle, in the north of France, as it appears he is from that part of the country, and was brought to the knowledge of the Saviour among them. From what he told me it would appear that there was some years ago a cheering prospect in that part, and that much good was done, but that owing to dissensions, and the want of proper persons to direct them, their present state is not flourishing.

## HOME PROCEEDINGS.

### JUVENILE MISSIONARY HERALD.

Our young friends will be glad to hear that the Committee of the Baptist Missionary Society have resolved on publishing a new Missionary Magazine, specially designed to interest the young in the great work of Christian missions.

The title will be *The Juvenile Missionary Herald*; and the price will be one half-penny.

It will be adorned with wood-cuts, contain sketches of the manners and scenery of foreign countries, give information of the proceedings of the Society at its various stations, and reports of Juvenile Auxiliaries at home. It will also contain occasional illustrations of scripture, taken from the journals of missionaries, and anecdotes illustrative of the usefulness and claims of missions. A part of each number will be devoted to biographical sketches of missionaries and others, while the Parent and Sunday-school Teacher will generally find some hints for their guidance in the instruction of the young and the management of schools. No pains will be spared to make it worthy of the extensive support of our friends, and as the price will be exceedingly low for the size (24 pages), we rely upon the exertion of our friends to secure a wide and general circulation. The first number will be published on the first of January next.

### CANTERBURY JUVENILE MISSIONARY ASSOCIATION.

A friend at Canterbury says, "I am happy to inform you that the association comprises thirty-five collectors, in addition to whom twenty-eight boxes have been issued. Our society was formed in August last, by the Rev. W. Fraser, and at the close of September the collectors paid in their monies to the amount of £10 10s. 1d.: the sum derived from boxes will not be carried to account till December next. While, therefore, we cannot with correctness decide on the amount of revenue which may be raised per quarter, we trust that our exertions will prove acceptable to the common cause. Although the association is kindly aided by the supporters of the Canterbury Auxiliary, yet a considerable portion of our receipts accrues from other sources, which the efforts of the collectors have rendered available."

### FOREIGN LETTERS RECEIVED.

AFRICA.....	CLARENCE.....	Clarke, J.....	July 25 & 31, Aug. 16, 23, & 24
		Merrick, J.....	July 27.
		Saker, A.....	July 31, Aug. —.
		Sturgeon, T.....	August 23.
	GRAHAM'S TOWN.....	Nelson, T.....	September 6.
AMERICA.....	PATERSON.....	Hosken, C. H.....	September 12.
ASIA.....	CALCUTTA.....	Evans, W. W.....	September 17.
		Thomas, J.....	September 17 and 21.
	COLOMBO.....	Davies, J.....	September 23.
		Dawson, C. C.....	September 25.
	CUTWA.....	Carey, W.....	September 8.
	MUTTRA.....	Phillips, T.....	September 18.
	PATNA.....	Beddy, H.....	September 8.
BAHAMAS.....	NASSAU.....	Capern, H.....	Sept. 14, Oct. 12.
	TURK'S ISLAND.....	Littlewood, W.....	August 16.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	Oct. 28.
HOLLAND.....	HELLEVOETSLUIS.....	Byl, W.....	Oct. 27.
HONDURAS.....	BELIZE.....	Henderson, A.....	September 19.
JAMAICA.....	BROWN'S TOWN.....	Clark, J.....	September 19
	FALMOUTH.....	Francies, E. J. ..	October 5.
		Henderson, J. E.....	September 20.
		Knibb, W.....	Sept. 20, Oct. 5 and 21.
	JERICHO.....	Phillippo, J. M.,	
		& Abbott, T. F.....	October 17.
		Phillippo, J. M.,	
		& others.....	October 17.
	KETTERING.....	Knibb, W.....	September 12.

KINGSTON .....	Oughton, S.....	September 21.
	Wood, J. H.....	October 8.
LUCEA.....	Francies, E. J....	Sept. 22, Oct. 16.
MANCHIONEAL.....	Kingdon, J. ....	September 21.
MANDEVILLE.....	Evans, G. P. ....	September 6 and 20.
MONTEGO BAY.....	Cornford, P. H....	September 18.
MOUNT CAREY.....	Burchell, T.....	September 20.
OLD HARBOUR .....	Taylor, H. C. ....	September 17.
PORT MARIA.....	Teall, W.....	October 5.
SALTER'S HILL.....	Dendy, W.....	September 19.
SPANISH TOWN.....	Phillippo, J. M....	September 20, Oct. 22.
ST. ANN'S BAY .....	Abbott, T. F.....	September 10.
THOMPSON TOWN.....	Whitehorne, S....	October 17.
VALE LIONEL.....	Evans, G. P.....	October 20.
WALDENIA .....	Henderson, J. E.	September 29, Oct. 21.
TRINIDAD .....	PORT OF SPAIN.....	Cowen, G. .... September 20, Oct. 21.

## ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

- Mrs. Kitson, Brixton Hill, for a box and parcel of useful and fancy articles, for *Rev. J. M. Phillippo, Spanish Town* ;  
 R. B. Sherring, Esq., Bristol, for a clock, for *the Theological Institution, Calabar, Jamaica* ;  
 The proprietors of the "Child's Own Book," for 200 copies of that work for *Jamaica*, and 100 copies for *the Colonies* ;  
 Ladies at Bristol, for a case of useful and fancy articles, for *Mrs. Clark, Brown's Town* ;  
 Friends at Stepney, for a box of useful articles, for *Rev. B. Millard, Ocho Rios* ;  
 Friends at Prescott Street, for a case of useful and fancy articles, for *Mrs. Clark, Brown's Town* ;  
 Friends at Maze Pond, for a case of useful and fancy articles, for *the same* ;  
 Mrs. Forster, Tottenham, for a parcel of useful articles, for *the same* ;  
 Mrs. Moore, Queen Street Place, for a parcel of clothing, for *Rev. J. Merrick, Africa* ;  
 Mr. Thomas Harvey, Leeds, for a box of medicines, &c., for *Rev. J. Clarke, Africa* ;  
 Ladies' Working Association, Union Chapel, Manchester, for a package of clothing (151 articles) for *Africa* ;  
 W. R. Callender, Esq., Manchester, for a parcel of magazines.

## CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, during the month of October, 1844.*

<i>Annual Subscription.</i>	£ s. d.		£ s. d.		£ s. d.
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Sterry, Henry, Esq., for <i>do.</i> .....	1 0 0	Contributions .....	1 3 6	Sabden—	
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Contributions .....	1 19 7	Contributions .....	6 16 0	Collection .....	2 0 0
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Bovey Tracey—		KENT.		Collection .....	1 11 0
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Old Sampford .....	6 1 0	Colne—		Do., Sunday School	2 7 0
		Collections.....	6 19 0	NORFOLK	
		Contributions .....	1 1 4	Norfolk, balance, by T. Geldart, Esq.....	64 3 10
		Haslingden—		NORTHAMPTONSHIRE.	
		1st Church—		Aldwinkle—	
		Collections .....	7 14 9	Collection .....	4 0 0
		Juvenile Boxes.....	5 5 9	Bythorn—	
		2nd Church—		Collection .....	3 2 5
		Collections.....	3 1 4	Ringstead—	
		Box .....	2 3 8	Collection .....	2 7 0
		Heywood—		Contributions .....	0 17 6
		Collections.....	4 2 0	Rushden—	
		Ogden—		Collection .....	1 7 10
		Gurside, Rev. — .....	1 0 0	Thrapstone—	
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# IRISH CHRONICLE.

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## A GOOD CONSCIENCE.

THIS is a jewel beyond all price. The wealth of worlds cannot purchase it. The testimony of a good conscience sustained martyrs at the stake, and has enabled the Lord's people, amidst all their trials, ever to rejoice.

A good conscience can only be possessed when we have a conviction that every claim has been met to the full amount of our ability. We cannot have it in relation to that which we have knowingly neglected. The declining year reminds us of our own rapidly approaching end. Permit us to ask whether Ireland has yet been *occupied* as a missionary field? We know how your zeal towards other lands has abounded, and how God has honoured it. But should your own neighbours be suffered to perish, when strangers are relieved? Should the cry which comes from a distance, however piercing, justify a disregard of a similar cry immediately at your side. Go on, brethren, as you have begun, in every quarter of the globe; but we pray you to give more determined effect to all the kind feelings you cherish for Ireland. How else can you have a good conscience towards her people?

Brethren, if ever there was a time when Ireland might be neglected, this is not that time. We have no choice but to advance with honour, or retire with aggravated disgrace. Our efforts have been too successful not to excite deep attention in many quarters. New and promising stations are opening in different parts of the field. In connexion with other labourers, our efforts have given an impulse to public opinion, of which advantage must be taken. Dare we stand still? Dare we retire? It must not be. Forward we must go, or we cannot have a good conscience towards Ireland.

The present year will soon bid us farewell, and carry its testimony to the eternal Judge. Among its many just accusations, will omission of duty to Ireland be one? The new year is hastening on. It is about to commence its record. Shall it also accuse you? God forbid.

Come then, brethren, to the foot of the cross. There think how much you owe to infinite love! While melted by that love, listen to the cry, borne to you by every gale from Erin's fertile but unhallowed shores. Send forth, we beseech you, more labourers into the harvest. Supply a force somewhat adequate to the work to be done. Let not the stigma of deficient funds any more sully your otherwise honoured name. Do in Ireland, as you have done in other lands, "attempt great things for God, and expect great things from God." He will bless your efforts. But should you not see success, you will, at least, have a good conscience.

W. E.

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The following kind letter will show that Ireland's cry, so eloquently enforced by our brother in the preceding paper, is not disregarded. May it occasion many more of a like kind:—

In the Chronicle for October, there is a letter from Mr. Mulhern, expressing his

ardent desire for a scripture reader, stating that no one is employed in that district, though a suitable person is waiting. I think no agency more adapted for usefulness in Ireland, and it is sad that any missionary should apply in vain for such help. I know not what the expense of a reader is, but if any other friend will supply the deficiency, I



will gladly give you £10 for the first year, that the person referred to by Mr. M. may be employed.

I am, dear Sir, yours truly,  
J. B. BURT.

Beaulieu, Hants, Nov. 8, 1844.

A letter from Mr. MULHERN to the treasurer, dated Oct., 11, forms a beautiful sequel to the foregoing, and will yield peculiar pleasure to our generous friend, as well as delight all our friends:

You will be glad to hear that we still go on at Conlig. After a long and hard struggle, opposition is fast dying away. The enemy, from different directions long kept up a hot fire upon our little citadel, but the Lord being on our side, they found it impregnable. Their ammunition being spent, and their strength exhausted, they are now, one after another retreating, while our banner, which we first set up in the name of the Lord, is still seen waving in the breeze!

Yesterday evening I baptized the last of FIFTY-SEVEN of my fellow countrymen within these four years. Surely this is far more than a reward for our feeble efforts in the cause of our exalted king. We have, by the good hand of God, achieved more than the temporal salvation of fifty-seven worlds! Oh! what honour hath the Lord put upon us. After the baptism, another candidate was proposed. This has cheered me more than the conversion of any other, because he is the *first fruits* of our sabbath school. He is a promising lad of about seventeen years of age.

How I am cheered by seeing, in the Chronicle for this month, the letter of brother Burchell. To me, its contents are truly refreshing. This effort is an indication that more will soon be done for Ireland. May the Lord put it into the hearts of many of our churches in your happy land to follow this example. Truly this is the time for increased and vigorous efforts. Fruit begins to appear in all directions; and it is my firm conviction, that our society, if they faint not, will soon reap more abundantly.

Again brother M. reports, under date of November 6th:—

Our prospects are still encouraging. The congregations are good, and new stations are inviting my attention. The week before last I preached six times, in five different places. I lately baptized an interesting young person, who has occasionally attended for the last two years. We were last week favoured with a visit from brother Gould, as a deputation for our missions. Our church gave him £4.

Brother Wilson and myself have made arrangements for visiting Carrickfergus once a fortnight.

The following extracts of a letter from brother ECCLES, will be read with interest, dated November 12:—

We are still going on. The congregations are more encouraging than ever. One was added by baptism the week before last. The light of God's countenance is evidently lifted upon us. I trust soon to have very cheering news to report.

The Glasgow friends, it seems, are getting quite enthusiastic in reference to Ireland. I am written for to go there, next week, to plead its cause. Dear brother, pray for me. I am weakness itself in the midst of difficulties.

We have recently received an encouraging account of the state of the Parson's Town Mission, a comparatively new station. Mr. MULLARKY writes thus:—

At no time, since our commencement here, were our prospects more encouraging than at present. A great work seems to be going on at Banagher. At our last meeting the house was filled, and several are anxiously inquiring, "What shall I do to be saved." The congregation at Birr is also increasing. Persons who seemed heretofore unwilling to have any intercourse with me, have invited me to visit them at their own houses. So anxious are the people in several villages to hear the gospel, that I had to preach four times last Lord's day. My Roman catholic neighbours are also willing to hear the word. One sick man told me yesterday that he trusted in Christ alone for salvation. He had not been to the priest for the last twelve months, and does not intend to trouble him any more. A poor woman, who attends constantly, was during a late illness, in a state of unconsciousness; her friends brought the priest to her at this time. When told on her recovery what had taken place, she expressed herself greatly displeased; and now that she is up and well, she is generally the first at meeting, and wishes to be baptized in the name of Jesus.

The spirit of confidence and hope which pervades the following remarks from Mr. BATES's last letter, is truly admirable. We wish every pastor and member of our churches were imbued with it:—

As for myself, I am still going on in my Master's work. To look at present circum-

stances *only*, might fill one with despair. But standing on the promises of God, and by faith viewing the prophecies of divine truth, a scene rises up sufficient to inspire the most exalted hopes. I seem to see these deluded devotees "new creatures." Every high thing cast down—superstition destroyed—light dispersing darkness—priestly power broken—"the man of sin," in all his forms overthrown—and Ireland a land of light, liberty, and joy! Yes, my brother, these scenes must be realized even here, where Satan's seat is; for "the mouth of the Lord hath spoken it."

I am sorry the funds are low. This is sure to be the case sometimes. Faith and patience must be tried in every form, that it may be known what is in our heart. There is money enough in the church of Christ for the efficient support of all agency, when she is made willing to lay it at the foot of the cross. Oh that the Lord may bless us, and give us favour in the eyes of the people.

JOHN TALBOT writes to his superintendent, October 31:—

In one of my last journals I informed you of a parcel of young men purchasing a Douay bible, and perusing the same with diligence. There are now many houses in the parish found with bibles, and what they call other good books. The people are formed into classes for the purpose of meeting at those houses to instruct one another through the winter. This will open a wide field for my labours. I endeavour as much as possible to be friendly with the priests, so there is not a time they come to this place to visit the sick, or hold a station, but they send their horses and gigs to my house. You may remember the young man who came to hear you preach, and dined with you. When returning last Friday with you, he insisted on my going in with him. He seemed cast down, but after awhile he began to say how much he was indebted to me. I inquired what for. He laid his hand on his breast and said, there was something deposited there, which he hoped the world would never remove; and that he thanked me, under God, for the same. On the present sheet I cannot give you any account of what passed, but it was very pleasing indeed.

From a large mass of intelligence received from the readers in the Cork district, we have only space this month for a short extract or two. McClure writes:—

A most gracious spirit of inquiry is excited in the minds of the people in this part, con-

cerning the truth. Some, who for years, did not attend any place of worship are now constant in their attendance. Three and often four romanists come to hear. A woman one of these who attended several sabbaths, recently left, and is now constantly hearing the gospel where she resides. I gave her a New Testament on her going, and she is a diligent reader of it.

WILLIAMS, another reader who resides in the city, writes:—

Some romanists often drop into our chapel, and other places of worship. We hope to have, ere long, a whole family, consisting of seven persons. A catholic named Fowkes, whose husband is a protestant, has had her mind, for many years, often impressed with the truth; but his bad example led her to think there was no reality in his religion. I often visited her, and ceased not to point her to the Lord Jesus. She died on the 10th instant, trusting, I humbly hope, in the merits of a crucified Saviour.

Mr. WILSON is going on favourably at Belfast, as we learn from his last letter dated November 12th:—

You will be glad to hear that we have obtained a suitable place of worship, and have commenced services in it, with every prospect of success. It is a large room, which is occupied during the week as an academy, for which we pay £10 per annum. It will hold between two and three hundred persons, and is in a central part of the town. We have had an increase of *five* members within these three months. Four of our members are military men; two of them lately returned from India, and are the fruit of our mission there.

About three weeks ago I opened a new preaching station in a neglected outskirt of the town. I was offered a room by a pious family living there, who were greatly concerned for their neighbours, very few of whom attended divine worship at all. The first evening the place was crowded, and many were obliged to go away for want of room. There were some romanists present. At our next meeting the attendance was still larger, an *adjoining* room being fitted up for our accommodation. This interesting station has opened through my preaching on board vessels, as the friend whose house is open to us, being present on one occasion, conceived the idea of getting me to hold meetings at this place. The design is now happily effected, and we have reason to hope it will be owned and blessed.





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